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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

FEBRUARY, 1824.

NARRATIVE OF THE VOYAGE OF REV.
L. WAY TO AND FROM SYRIA.

IN A LETTER TO THE REV. C. S. HAWTREY,
OCT. 22, 1823.

[WITH A DRAWING OF THE COLLEGE OF
ANTOURA AND MOUNT LEBANON.]

My dear Hawtreys,

THE journal of Mr. Lewis, forwarded from Malta, has already made you acquainted with the principal circumstances of our journey by land and sea, to the time of our departure from that most interesting island. The letters of Dr. Naudi have also given you a sufficient detail of facts relative to the formation of a Jew Society there, upon a broad and general basis, calculated to form a centre of union and communication between Asia, Europe, and America; for all purposes and plans in connection with the restoration of Israel.

It is unnecessary to enlarge upon the importance of this institution at such a time, and in such a place; it must be sufficiently obvious to all who take an interest in the great cause in which we are embarked; and when that is viewed, as it ought to be, upon an enlarged and comprehensive scale, it is impossible not to consider our *national*

occupation of this, and other stations in the Mediterranean, with some reference to the circumstances of a future dispensation, in which our maritime and missionary character will, it is to be hoped, be prominently, if not primarily exemplified.

In former times, devices were generally appropriate and declaratory, and it is interesting to observe *that* which is adopted as the seal of Government, and affixed to passports and public acts in Malta. It represents the apostle Paul shaking the viper from his hand, surmounted by the usual armorial bearings of the Sovereign of our United Kingdom. It is our duty as Christians to follow the example of the great apostle, and in submission to all constituted authorities, to follow up our spiritual concerns, and do our duty to God in peace and quietness. The different sentiments of Sergius, and of Gallio made no difference in the conduct of Paul. If Maltese tradition is to be credited, he effected a change in "the chief man of the island, whose name was Publius," of more importance than the restoration of his father to bodily health; (Acts xxviii. 7, 8.)

for it appears he was truly converted, and became the first Christian bishop of the island. As such, he is still commemorated in a church near the scene of the shipwreck, where I found and read, a Latin occasional service for the day, appropriated to him in the calendar of primitive saints. There is also a special service for the apostle, not only as we have it, for his conversion, but for his preservation on this shore. Whether these circumstances have any weight in the controversy which some of the learned have thought it necessary to agitate, whether the Melita of Paul was really this island, or a smaller one of the same name in the Adriatic, I will not stop to consider; but having seen with my own eyes "a certain creek, with a shore, into which they were minded, if it were possible, to thrust in the ship," and observing a spot which during a storm would naturally produce the very effect so accurately described in Acts xxvii. 41, I entertain no doubt as to the identity of the spot on which "the ship of Alexandria, sailing into Italy," was wrecked. The bay in which it is found, is exactly calculated to receive the whole impulse of the tempestuous wind, then called Euroclydon, and now Sirocco, or Grecale; the nature of which I had occasion to contemplate, as it detained us many days in the island.

On the 7th of May, the wind became favourable for our voyage, blowing gently and steadily from the west; I therefore slept on board the *Hebe* that night, to be ready on the morning of the 8th. I was on the deck at four, when the *Rochfort*, of 74 guns, Admiral Sir Graham Moore, was moving majestically slow out of the har-

bour. A cloudless sun was casting the first morning beams upon her extended sails, and gilding the whole port of Valetta. You may imagine whither I could have wished her to be bound, and on what service, but in this day of small things, I was thankful that the little *Hebe*, then looking like a shell by her side, was filled with paper, books, and messengers to the nation scattered and peeled. With so many "*men of war*," surely, all England might afford *one man of peace*, at least for the Mediterranean service; which would keep *her* in constant employ. Since I have seen the ruins of ancient Tyre, I have met with a succinct account of our wooden walls, and wonderful as they are at this day, what they may, and will be, should the wind of divine wrath blow upon them, may best be conceived by contrast with the old mart of nations in its present desolation. Any one who reads attentively the xxvith, xxviith, and xxviiiith, chapters of Ezekiel, may be at a loss to say which they describe with greatest accuracy, the literal or the mystical Tyre in a state of prosperity. The reverse, as it is exhibited in prophecy, and confirmed by fact, is only to be known on the spot. I was indebted to a mistake in the captain's calculation for the view of Tyre, and the country between that place and Sidon. The impression thereof is indelibly fixed in my mind, and forms, if any were requisite, an irrefragable and existing proof of the accurate fulfilment of the prophetic word. Independent of the local and striking features of the city and harbour, which would require a treatise to do justice to the subject; the whole of the coast, from Tyre to Sidon, has the appearance of a country

capable of being extremely productive and fruitful, but abandoned to a state of fallow desolation. The ridges are yet to be traced, in the sloping declivities, once abundant in corn, wine, and oil, but now, scantily diversified by these, or other vegetable productions. Under the improvements of European agriculture, it might yet, as we hope it will, rejoice and blossom more abundantly. It is now but a wilderness and a solitary place; for the excellency of Carmel is no more, or viewed only by the eye of faith; and the glory of Lebanon is departed.

The Sidonians have lost their skill in hewing timber, for want of timber to hew. Another "*fourscore thousand*" sent into the mountain, would not find fourscore cedars. But Lebanon is still a most magnificent object to behold at a distance, and a most interesting spot to examine in detail. I had been informed, that this was the only place where any hope could be entertained of setting up a religious establishment, and that it was the only desirable situation in Syria for a summer residence. These considerations, the advanced state of the season, and the impracticability of travelling with such a party without a firman, which had not arrived at Malta, determined my direction to the northern, rather than the southern ports of Syria. Besides which, it was known that the plague was prevalent at Alexandria, and though I grew more indifferent afterwards, I felt a genuine European reluctance to visit the neighbourhood of that most horrid annoyance. I had also another reason for preferring the port of Sidon to that of Jaffa, in the first instance. I had letters of introduction to Lady

H—— S——, who has for some years resided in that vicinity, after making the complete tour of the Turkish dominions from Constantinople to Cairo. I considered that her Ladyship's advice and influence might be of essential service to me, a perfect stranger; and I shall ever most gratefully acknowledge her kindness and hospitality.

On the first intimation of my arrival, I received an obliging invitation to her Ladyship's residence; and when it was determined that the Hebe should return to Malta, I left Mr. Lewis to take care of the books, and prosecute his studies in Arabic, at the Jerusalem convent at Sidon; and was indebted to the same person for a lodging, and every possible aid, until I found a summer asylum of my own.

My first object was to be presented to the chief governor of the mountain, the Emir, or Prince of the Druses; to whom I was indebted for a recommendation to the kindness of Sir Sydney Smith, who most readily sent this, and many other useful introductions, at the request of Captain Pearson, who had formerly served on board his ship. His Highness was, at this time, returning from Acre, and I had the opportunity of meeting him on horseback with his whole cavalcade, on a plain in the vicinity of Sidon, when he was pleased to express his willingness to receive me at his palace on a future day. The person who was to introduce us in form, went forward on the preceding evening, and was directed to inform us that the Prince would receive our party the next day at *day-break*, which at this time of the year is about five, rather a singular hour

in European estimation, for *going to court*.

Accordingly, Dr. Watson and my son were mounted, and in readiness with me at the time appointed. We descended a flight of stone steps, full as precipitous, and much more rugged, than the hundred steps at Windsor, and ascended what is here called *a road*; a track on the side of a mountain, composed of stones, loose or fixed, as it might happen, from a ton and upwards in weight to the size of M'Adam's guage. These stones, instead of being arranged so as to facilitate the progress of man or horse, seemed to be studiously disposed to prevent the passage of either. Such is a Syrian road; and this was said to be the best in the country, being newly repaired for the accommodation of the Prince himself. In this country, a traveller rides *by faith in his horse*, who seldom, if ever, makes a false step, where his rider imagines it impossible for him to make a true one; and such is the force of habit, that turnpike roads pass out of recollection, and you mount where it seems impracticable to descend, and descend where it appears inaccessible to mount, with no other reluctance than that which is produced by the pace, always of necessity a walk.

Through such a king's highway, we arrived at the palace of the Prince of Lebanon. The outer court, which in England would be taken for a *farm-yard*, was already full of the beasts of visitors, coming to pay their respects to the Prince on his return. The next court which we entered on foot was peopled with early suitors, an exact exemplification of "*foribus domus ampla superbis manere salutantum totis vomit oedibus undam.*"

We were met by the Prince's physician, of the name and family of Bertrand, the friend of Napoleon, a Frenchman by connection and language, and therefore intelligible. He ushered us into an empty saloon, in which we were speedily regaled with coffee, sherbet, and pipes; and after resting the reasonable time, we were conducted to the presence-chamber of the Prince. He was seated on his own legs on a low divan; on his right was another, about as high as a sofa, where we were directed to sit. After preliminary compliments, Sir Sydney Smith's letter was presented to the Prince, by our guide and interpreter, Mr. Lorella, Austrian and Russian consul at Beirout. The Prince looked over it, and handed it on to his physician. On one side of the divan stood nine pages richly dressed, and on the side opposite to the Prince, a number of military and other officers; the physician, our dragoman, his son, and a few others, sitting in the eastern style on the floor. The chief interest of this curious introduction at the court of Lebanon, was the consideration, that manners and customs, (smoking excepted) having changed so little in the east, we might suppose we were paying our respects to king Solomon at his house in Lebanon, allowing for the disappearance of the forest, which then covered it. At our departure, we received by interpretation the most liberal assurances of peace, and protection, during our abode in the mountain.

In my former travels I had observed the expediency of making myself known as early as possible to all constituted authorities, and if this precaution be requisite in civilized countries, it is doubly so

in those which are not more than *moitié apprivoisées*, as will soon appear in the present case, for I must now make known a circumstance, which but for this precaution, might have involved us in serious difficulty, if not imminent danger; especially before the arrival of the firman from Constantinople.

You are already acquainted with our adventure, for so I must now call it, in meeting Victorio Giarve, brother to the Syrian patriarch, in the Propaganda College at Rome. We had no sooner landed at Sidon, than we had reason, from intimations made to us, to suppose that his whole story of the capture of his two sons, and the ransom required, was altogether a fiction, and that he had been obliged to leave Cairo for some dishonest practices there, and had therefore taken refuge with a brother in the College at Rome, where the device was planned to get money, which first imposed upon Cardinal Gonsalvi, whose recommendation to the bishops, &c. I saw with the signature of his Eminence affixed.

A second impartial and credible person assured me, that the bashaw in whose custody Giarve declared his sons to be, had been dead two years before the date of the supposed capture; and at last Giarve himself acknowledged to me, in the house of this very person at Beirout, when I offered him the opportunity of a personal vindication, that his sons had not been imprisoned at all, and one of them, in fact, had come to Sidon from Cairo. Under these circumstances, I was obliged to break off all further intercourse with this person, whose manner and conduct had been unexceptionable during the voyage, and led us to hope

better things. In fact he imposed upon the whole party; but no sooner was he discovered and discharged, than he became our bitter enemy, spread the most absurd and injurious reports of me and all my proceedings; and contrived that these things should meet the ear of the Emir, and other persons of consequence in the mountain. He represented that I was charged with a commission to change all the religions of the mountain, and set up the Jews; that I received a large sum for all the Jews I converted, and that he knew that a sum of, I think, 1500 dollars, had been thus paid, (I must not say how, or by whom) for poor Reuben, who was baptised, before I saw him, in Scotland!

Our first business was therefore to procure a dragoman, in place of Giarve, and, by lady H——'s recommendation, I engaged Louis Bertrand, son of the prince's physician, in that capacity, which proved most providential, for his access to, and acquaintance in the palace, gave him the occasion both of hearing and refuting the rumours spread to our disadvantage. As I was riding with this person, at the close of a day's journey in the mountain, in quest of a house at some distance farther on, he pointed out the convent of St. Joseph, as the residence of a bishop who was hospitable to strangers, and would gladly give us a night's lodging. I told him I should not like to obtrude; but if he would ride on first and see Monseignor, and explain matters, I would wait on the hill. He soon returned with a cordial invitation from this most hospitable prelate, who met me at his door, and gave me a most gracious reception. This person was no other than bishop Gandolfi, al-

ready known to the readers of the Jewish Expositor, by Mr. Wolf's journal (vide August, 1822.) which I had not till then seen, so as to know that he had proposed taking the neighbouring convent of Kourka, as a college, an idea, which could have entered no head but that of Wolf, who happily finds no difficulties, and breaks no bones in Syria. For persons otherwise circumstanced, Kourka has no attractions, being a deserted ruin on a barren and scorching rock, without approach or retreat.

On the morrow, I was about to continue my journey, when the bishop, hearing I wanted a residence, conducted me through his garden to an adjoining building of exactly the capacity and character I desired, and before the day expired, it was agreed that I should remain with him instead of proceeding, and prepare to receive my friends, servants, &c. in this dwelling, called *the college of Antoura*, having been used as a school since it was abandoned by the Jesuits. I took possession of this place on the 24th of June, and then and there received letters from my family for the first time since I had left Nice. I was alone, and comparatively with any former habitation, in a wilderness; and with less time for reflection than these circumstances afforded me, should have formed the plan, which time will I hope mature, of turning this place into a school and asylum for our Jewish missionaries in Syria and the east. In this part of the mountain, there are not less than 20 religious houses within sound of each other's bells, so that at sun-rise and sun-set, the numerous peals remind one of the continual tinklings of Cam and Isis. These establishments, should they ever

be brought under the influence of vital religion, would cause the mountain to rejoice. Here is the altar and the wood, but where is the real and accepted sacrifice? yet here may one day be found JEHOVAH JIREH!

For several days I found great delight in visiting the almost inaccessible, and most romantic regions of this celebrated mountain, of which you may form some idea from a drawing taken on the spot by my son;—and many were the hopes I encouraged, the plans I formed, and the prayers I poured forth in secret, for future usefulness on this spot, in the cause of Israel. But short are all human gratifications; even those, if any such there be on earth, which are simple, pure, and holy. Soon after my establishment in this place, I was attacked by an inflammatory eruption in my legs, which laid me flat upon three deal boards by day, and prevented my repose at night. The increasing heat, and occasional fever, kept me in a constant and profuse perspiration during the whole twenty-four hours; my strength failed, and my whole frame began to waste considerably, so that I was rendered wholly incapable of exertion, mental or bodily.

Soon after the commencement of my confinement, the patriarch of the Maronite church in the mountain, under whose jurisdiction the college of Antoura falls, came in the course of his primary visitation to the convent of St. Joseph. I sent him a verbal message that my indisposition prevented my having the honour of paying my respects to him in person, as I would otherwise have done at the convent. The patriarch returned for answer, that he would visit me at the college the following morn-

ing. He came according to his appointment, attended by Mons. Gandolfi, three Maronite bishops, and a long train of his clergy. I received my visitors as well as I could, in their own manner, with coffee, sherbet, &c.; the party staid some time, and all appeared interested and pleased. The patriarch at parting, told me the house was at my service, and pointing to bishop Hanna Maroni, said, "This is my proctor, and if you have business to arrange, he will settle it with you on my behalf."

The reports of my *intended* proceedings, for I had *done* little or nothing, were at this time so vague, false, and numerous, that I thought it expedient to draw up a sort of memorial, or manifesto, which was written in French and translated into Arabic, by Bertrand, and taken in the course of the day to our friend bishop Gandolfi. It was presented by him to the patriarch, and read in the presence of the other bishops and clergy, who I was told, all desired, and took copies of the Arabic, so that I had at once the opportunity of spreading the truth, and counteracting Giarve's machinations throughout the mountain; for bishop Gandolfi, going a few days after in his own summer progress, and on a visit to the Emir, took both this memorial and all the papers relative to Giarve, with a promise to defend my cause and character, wherever it might be attacked.

The memorial was in the following terms:

Declaration.

A variety of rumours having been industriously spread concerning me, and my objects in visiting this country, I think it expedient to make a personal declaration,

that I have no project in view which affects the secular or ecclesiastical state of this mountain or neighbourhood. With respect to the Mahometan religion, I have nothing either to say or do concerning it. Being a Christian, I only ask for myself, the indulgence of that free and perfect toleration, which is extended in this place to every other servant of Christ. While I consider it to be the right of every church, to observe the ceremonies prescribed by its own ecclesiastical authority, I deem it *a duty incumbent upon all*, and upon every Christian, to cause the Gospel to be published to the Israelites, their brethren by nature, and their fathers by grace.

In this respect, it has long been, and I trust will ever be, my endeavour to obey the commandment of our God and Saviour, in the face of the world.

I address this declaration to my lord bishop Gandolfi, apostolic delegate, &c. &c., and I request of him (should it be deemed advisable,) to present the same to Monseignor the patriarch, and I pray God to prolong their days in all peace and Christian prosperity.

LEWIS WAY.

College of Antoura, July 8, 1823.

I remained during the whole of July a close prisoner in the college, my indisposition showed no symptoms of abatement, so that travelling by land was now out of the question, and two months more of Syrian summer presented an unpromising expectation to one, already so exhausted in strength, that all hope of personal exertion and usefulness was in vain. Under these circumstances, I determined to abide by the judgment of my friend and physician, who had ac-

accompanied me from Naples. His opinion was, that I had no prospect of recovering in the climate, or under the circumstances which had occasioned my disorder, and the only alternative was, if possible, to return to Europe, while I had strength left for the voyage, which would itself prove the best of all possible remedies. I thank God I can now say from experience, that this advice was timely and judicious.

Finding a Genoese vessel at Beirut, I hired it from the 2d of August to the 2d of November, and committed myself once more to the waves of the sea, and the will of God, which I thus collected to be manifested as to any further personal operations at this time in Syria. I had been honoured as the carrier of many thousand copies of the Scriptures, to the people and country from whence they came. I had the satisfaction of making what will, I hope, prove a permanent settlement in *the land of promise*, and the arrival of Wolf and the American missionaries from Jerusalem, refreshed my spirits, comforted my heart, and enabled me to leave the infant college in the hands of persons more competent than myself to estimate its importance, and promote its interests.

The last ten days of my confinement at Antoura, gave me the opportunity of forming a personal acquaintance with the Rev. Pliny Fisk, and of conferring with him on future plans of operation in Syria. I found in him a man of a truly Catholic and Christian spirit; his simple piety, solid sense, amiable temper, and strong constitution, had eminently predisposed him for his calling, and the experience he has obtained by two

years of travel between Cairo and Smyrna, has amply qualified him to be the guide and director of others, who may follow him in this most interesting and arduous mission. From him I received so much information concerning the characters and places, of which I had hoped to obtain a personal knowledge, that I seem in some measure to have visited them all in an elbow chair;—the greatest consolation I could receive under the disappointment of suffering all the fatigues and privations, (and they are neither few nor trifling) of a Syrian expedition, without accomplishing its great object;—a sight of the holy and beloved city. With this exception, I conceive I have obtained as accurate a knowledge of the present state of society and manners in Palestine, as if I had actually traversed the whole of the land. It was my intention to have passed the winter in Egypt, and the spring at Jerusalem, and for this purpose, I was ready to have made any sacrifice. I should not have counted my life dear unto me, to have finished this course, by effecting my great object of desire, that of establishing a Protestant chapel at Jerusalem. This I trust will yet be accomplished by younger and abler men, and perhaps I may have the satisfaction of contributing my aid more effectually when absent, than by any personal attempt. It is sufficient that I have learned in the country the most probable way of obtaining this most desirable object, as well as of affording useful counsel to your Committee in many other respects; the details of which, it would be inexpedient to publish at present.

The Palestine mission, above all others, and especially at Jerusalem,

demands circumspection, prudence, time, and patience; as will appear not only from the jealousy of the Turks, but from the following statement, for which I am indebted to Mr. Fisk.

Christians at Jerusalem.

1. The Greeks are most numerous, their whole number is variously estimated from one to two thousand. The largest chapel in the church of the holy sepulchre belongs to them, and they have twelve or thirteen convents in the city, with a church or chapel in each.

2. The Catholics are variously estimated from five to fifteen hundred. They have one large convent, and also a chapel in the church of the holy sepulchre.

3. The Armenians are said to be 500 in number. They have a chapel in the church of the holy sepulchre, and a large magnificent convent, in which the patriarch resides. Also a small convent in the city, and another just without Zion gate.

4. The Syrians are very few, but they have a small convent and chapel.

5. The Abyssinians are only eighteen or twenty in number, but they have a convent and chapel.

6. The Copts are thirty or forty in number, and have a convent and church, and also a very small chapel in the church of the holy sepulchre.

To these six, I hope, will in due time be added a seventh, that of "*the Protestants.*" For this, I trust, "*Deus providebit.*" We live in the day of *means*, and not of *miracles*, and experience proves that according to moral as well as natural operation we are not to plant *trees*, but *seeds*. In this point of view, I would regard the scion I

have endeavoured to graft on the holy mount of Lebanon. Mr. Fisk was so satisfied of the importance of a station in this part of the country, as a nursery and an asylum, that he offered to unite with me in taking the college, on behalf of his friends in America; but as neither of us had any *authority* from home, I deemed it best to take the place, in the first instance, on my private account, leaving all future arrangements to the decision of our committee and his own. I could act myself with an American brother in most perfect harmony; and I trust the most catholic and liberal spirit will ever be maintained, especially in Palestine, by all Christians who go thither to do good to the Jews. By this conduct we shall disarm one of their objections to Christianity itself.

The day before I left Antoura, I obtained a written document, a copy of which I enclose, which will enable your committee to judge how far it may be expedient to apply the first fruits of the Palestine fund to this very object. All your missionaries to Asia or Africa must know, and speak the vulgar rather than the grammatical Arabic; and this, be assured, is to be learned only in the country. Besides, a year of preparation and probation, corporeal and mental, is requisite for every missionary who would be useful in the east. He should be of a constitution to which a warm climate, if not congenial, is at least not destructive, and should have a facility in bearing privations, and living on Asiatic diet, (which consists in a transition from potatoes to cucumbers, from roast beef to rice, &c.) Without these qualifications, *our young men* had better go to Poland and Germany, than be sent to Syria, to

languish and die as poor Parsons did; and as I should assuredly (humanly speaking) have done, had I remained much longer. I have been told that out of an hundred sent to the monasteries in Syria, from the propaganda at Rome, not twenty can bear the seasoning. I trust our friend Mr. Lewis will continue, as I left him, in perfect health. It did not appear that he had suffered at all; and his quiet placid disposition is much in his favour, and will be a good counterpoise to the sanguine constitution of Wolf, with whom I left him. They were to visit Saphet, and then set up their standard at Jerusalem for the winter. I conceive the holy city to be their appropriate station; I doubt not but Wolf has made an impression *there*, which he should follow up; and I much question if the Persian expedition be so desirable for him, or whether that door be yet open; but he is so extraordinary a creature, there is no calculating *a priori* concerning his motions. He appears to me to be a comet without any perihelion, and capable of setting a whole system on fire. When I should have addressed him in Syria, I heard of him at Malta, and when I supposed he was gone to England, he was riding like a ruling angel in the whirlwinds of Antioch, or standing unappalled among the *crumbling* towers of Aleppo. A man who at Rome calls the Pope "the dust of the earth," and tells the Jews at Jerusalem, that "the Gemara is a lie;" who passes his days in disputation, and his nights in digging the Talmud, to whom a floor of brick, is a feather bed, and a box, a bolster; who makes or finds a friend alike in the persecutor of his former or present faith; who can conciliate

a Pacha, or confute a patriarch; who travels without a guide, speaks without an interpreter, can live without food, and pay without money—forgiving all the insults he meets with, and forgetting all the flattery he receives; who knows little of worldly conduct, and yet accommodates himself to all men, without giving offence to any; such a man (and such and more is Wolf) must excite no ordinary degree of attention in a country, and among a people, whose monotony of manners and habits has remained undisturbed for centuries.

As a pioneer, I deem him matchless. "*Aut inveniet viam aut faciet*;" but if order is to be established, or arrangements made, trouble not Wolf. He knows of no church but his heart, no calling but that of zeal, no dispensation but that of preaching. He is devoid of enmity towards man, and full of the love of God. By such an instrument, whom no school hath taught, whom no college could hold, is the way of the Judean wilderness preparing,—thus is Providence showing the nothingness of the wisdom of the wise, and bringing to nought the understanding of the prudent;—thus are his brethren provoked to emulation, and stirred up to enquiry. They all perceive, as every one must, that *whatever* he is, he is *in earnest*; they acknowledge him to be a *sincere believer in Jesus of Nazareth*; and that is a great point gained with them; for as you know, the mass of the ignorant and unconverted deny *the possibility of real conversion* from Judaism. In this they are right in another sense, since Abraham is *the Father of us all*; and if we be Christ's, then are we Abraham's seed, and kept by the power of God, through faith

unto salvation, and none shall pluck us out of his hand.

In what manner it will please God to fulfil his purposes concerning *His people*, and accomplish his promises concerning *His land*, we shall best learn in the patient use of lawful and appointed means; but *they* are both preparing rapidly for some extraordinary revulsion. The thinking persons of the various tribes and sects, of which the present inhabitants of Palestine are composed, universally indulge anticipations of great moral, physical, and political changes. Their considerations are not drawn from the fountain of truth and the stream of prophecy, but have come down through the corrupted channels of oriental tradition, and are diversified by the varieties of sect and opinion. The outline is, however, to be traced with sufficient accuracy. All sects are looking towards an *universal* religion,—all place the seat and centre of it in Palestine. *There* they expect the armies of the world to be assembled, and the last great contest to be decided. They speak of the rebuilding of Jerusalem; and some even name the person who is to be crowned there. The Jews expect their Messiah, the Druses their Hakem; other orientalist, one who is called the ΜΕΥΗΕΔΙ; who, according to each party, respectively is to govern the world. The Turks and Catholics are both looking for a change in their system, but darkness, gross darkness, covers them all. The most remarkable thing is, that magic and sorcery are as prevalent in Egypt as in the days of Moses, and perhaps as many monthly prognosticators may now be found in Canaan, as when its inhabitants were dispossessed for witchcraft, and other abominations. By a com-

parison of Deut. xviii. 9—15, with Isa. xlvii. 12—14, it appears that Canaan and Chaldea were both remarkable for these devices of Satan, at the times of their heavy visitations; and what was true of the literal may be found also in the mystical bodies. The *daughters* are like the *mothers*:—if Europe has yet but one Hohenlohe, Asia has hundreds. From information I have received, and I hold it to be authentic, multitudes in the east are ready to believe any lying wonders, that Satan and his agents may be permitted to practise.

I am therefore not surprised that on the landing of 10,000 Bibles on the shore of the Holy Land, there should be persons ready, as if prepared to prevent their distribution, or counteract their efficacy; and *such was the case*. I throw out the hint, because I conceive you will hear more on the subject hereafter; but for obvious reasons, I must be silent as to particulars and persons. I have mentioned Giarve's case in detail, because I think it ought to be known to our friends in England, to prevent future deceptions. His brother's reputation is not *high* in the mountain. *He* lives within a short day's journey from the college, and though he was the only man I knew *personally* before I came to Lebanon, he was the only one of *my neighbours* there who paid me no attention. I was visited almost daily by bishops, monks, and scheiks; but I never saw or heard *from*, though I heard enough *of him* to make me contented with his absence. He and his friends, however, cannot object to our doing what he required our aid to effect himself. It is not to be supposed that many, or perhaps any, Bibles will emanate from *his press*, and it is curious that an

other has already found its way to the college of Antoura, so that printing may yet go on in Lebanon, though not by him. I could tell you much more, but I forbear. Such is the general state of this interesting region. There is at present a general stir, and looking for things coming on the land. There is a disposition to receive the Gospel, and there is a determination to oppose it. There is a general expectation of a Messiah, and there is no particular preparation for his advent. There is much distress, and more extortion. Lies and the love of money prove who is yet reigning; but the unclean spirit we know shall be made to pass out of the land, and the iniquity thereof be forgiven in *one day*; and may the Lord hasten it in his time! The whole history, as it now appears, is to be found in the seventy-fourth psalm, and as I have a new paraphrase written in sight of the land, I enclose it, should you deem it worthy a place in your occasional and appropriate poetry. Oh that there were such a mind in Jew and Christian, as must have been in David when he penned that holy song! or rather that appropriate and heavenly prayer!

The college of Antoura, as you will perceive by the drawing,* is at no great distance from the coast, and from the western side commands an extensive view of the Mediterranean. From the window of my room I had seen many vessels of various nations pass and repass, without a thought that one was soon to appear to carry me from the land of promise. I had dismissed the Hebe in full hope that I should be permitted to re-

main in Syria, a sufficient time to answer all the purposes of the voyage; but the lot of a Christian is to take up his cross, and a heavy one awaited me in this unexpected and necessary departure. I thank God, I was assisted in bearing it, by the same mercy which has carried me through many other trials and disappointments, in the prosecution of our arduous cause. In the ten past years, during which I have been, more or less, occupied in its concerns, I have had frequent occasions to remark, that we have never been allowed to do *too much* at a time, and that encouragements and failures have ever gone hand in hand, or followed close upon each other. To have attempted much more at present would have been hazardous, if not prejudicial, to the interests of our cause. I am persuaded that infinite wisdom and goodness have ordered *all things for the best*, and directed my going out, and coming in, though nothing could be more different than the two voyages out and home. The former was performed in a good English vessel, with a straight course, and a fair wind, in a state of excellent health, and much spiritual enjoyment; in the society of esteemed and pious friends, with every alleviation of a condition hazardous and alien, in its best circumstances, to all my habits. The latter was accomplished in comparative solitude, in a state of debility, in a vessel managed by foreigners speaking a strange tongue. The whole of the course, a few hours excepted, was a contest with adverse winds, and, towards the close, with equinoctial squalls. Instead of accustomed and wholesome food, we had nothing but the stale bread, common rice, and starved poultry of Syria, for our daily sustenance;

* We intend giving this sketch of Mount Lebanon in our next number.

so that for several days we lived on the anticipation of entering the port of Valetta, and obtaining requisite refreshments from our English friends. But this hope failed, for a strong wind blew off from the channel of Malta, and we were glad enough to be driven, as we were, into the harbour of Syracuse, where we staid a few days to recruit and take in provisions. They only, who have shared their daily bread with maggots, can know how to estimate a fresh and wholesome loaf, the sight and taste of which was marvellously grateful to our empty stomachs in this ancient granary of the Roman world; but that which refreshed me most was the sound of an English voice, and the tidings of modern Europe, which I collected from Mr. Dyer, the English consul, with whom I was only permitted to converse as outlandish animals are addressed at Exeter Change, through a strong fence, and at the distance of several feet; for this is all the intercourse allowed to fresh comers from Syria. Mr. Dyer is a Bristol gentleman, well known to Mr. Biddulph, Mr. Hensman, and all our friends in that place, and such is the effect of association, and the sympathy of Christian feeling, that his conversation concerning such persons, engaged my attention so as to make me forget to enquire after the ear of Dionysius, and the burning-glass of Archimedes.

I could not, however, forget that this was the place at which Paul touched in his way from Malta to Rome; and it is curious to remark, how little the order of the Mediterranean navigation has varied since his time: it lay then, as the destination of both his vessels shew, from Alexandria to Malta, and from thence to the bay of Puteoli,

now Naples. "We fetched a compass (as he did) and came to Rhegium," but the south wind was not equally favourable. After being becalmed above twenty-four hours among the Æolian islands, we did not reach Baiæ till the seventh day, and as they would not allow such pestiferous persons to stay in that ancient resort of fashion, we anchored, the wind being still strong and adverse, in the roads off Puteoli, and after three days, put to sea again, and arrived on the 30th of September at Leghorn.

You, my dear friend, who have passed the last six months in the bosom of your family, may be able to estimate the comfort I experienced in finding myself once more within reach of mine, who were still at the villa of Lucca. Mrs. Way and two of my daughters have shared and soothed the confinement of the Lazaretto; the rest of my children I have only seen through a wire grating, like birds in a cage. In three days more we shall all be united again. You and other friends, who I doubt not have followed us hitherto by many prayers, will join our thanksgivings to the Father of mercies for all his goodness, which has prevented and followed our steps. I am thankful to say that my health is already much restored, and I trust that, with the blessings of God, another quiet winter at Nice will complete my recovery. Whatever days may be added to my existence will, I hope, be spent in his service, and in the cause of his people Israel. Remember me to all our friends, and

Believe me,

Your's very sincerely,

LEWIS WAY.

*Lazaretto at Leghorn,
Oct. 22d, 1823.*

NARRATIVE OF THE LIFE AND CONVERSION OF A RUSSIAN ISRAELITE.

[*Concluded from page 17.*]

In November, 1821, two servants of our Lord Jesus Christ, Messrs. Betzner and Saltet, made their appearance at Berditchef, as though they had been sent there expressly for my sake. It was on a sabbath day, when I was informed that two Germans had arrived, who distributed small books, in which it was asserted that the Messiah had appeared, and that all the promises respecting him had been accomplished in the person of Jesus of Nazareth. I had just finished my prayer, and was still sitting with the Talas and the Thephillim, reading the Talmudical tract "Sanhedrin," where it is said, (p. ii. fol. 97.) "Rabbi Johanan said, What is the name of the Messiah? The house of Silo said, His name is Shiloh, because it is written, (Gen. xlix. 10.) Until the Shiloh (hero) be come." When I received this intelligence, and was offered by the person who communicated it to me, the Hebrew tract "Comparison between the Old and the New Testament," I expressed my great dissatisfaction, and declared that by being the possessor of it he would be defiled, because it was an Epicurean book; but he assured me, he had not yet read it. As I thought it impossible that the assertions above mentioned could be proved, I was very anxious to see by what arguments they were supported, and was thereby induced to read the tract. I found there, among other passages quoted, Isa. vii. 14, compared with Luke i. 34. As I never had read Isaiah throughout, but only knew the single Haphthoras appointed for every sabbath,

I was obliged to refer to the Old Testament, to convince myself that the passage in question was really to be found there; and I was grieved to find, that the Epicurean book was right. I was angry at this for many reasons. How, thought I, can the Gojim be our teachers? I will shew them what the Messiah is. As I never had heard of the book of Luke, I thought it must be the fabrication of some cunning Gojim, (Gentile) who, well acquainted with the Old Testament, had forged it from that. I should have gone immediately to the Germans, had I not been afraid that if I did it publicly, I should be stigmatized by my relations as an Epicurean. But shortly after, there was such a heavy fall of snow, that no one could be seen at the distance of a few paces. Favoured by this obscurity, I immediately hastened to the Gojim to confute them, but found the whole room already filled with Jews. Messrs. Betzner and Saltet spoke with such visible reverence and love to God and his word, with so much modesty, humility and meekness about the topics, which are dearest and most sacred to the Jews, and shewed such an acquaintance with the holy Scriptures, that, although I could only understand the scriptural passages in their conversation quoted in Hebrew, and some other Hebrew words, they impressed my mind with so much admiration and respect, that I was put to silence. I stood there for an hour as one petrified, and listened to their conversation, which, as far as I could infer from the little I understood, related to the Old and the New Testament. When afterwards they distributed tracts, I did not venture at first to accept one until,

by the impression these two servants of the Lord had made upon my mind, I was irresistibly compelled to take the Hebrew tract: "Dibree Nizzachon," words of triumph. I there found it distinctly asserted, that Jesus of Nazareth is the Messiah, in support of which Gen. xlix. 10, is quoted: "The sceptre shall not depart," &c. Now as the sceptre has for a long time departed from Judah, and no ruler is to be found, this prophecy must be fulfilled. The word Shiloh has been understood by the Jews in a very early age as signifying the Messiah. For thus it is explained in the Targum Onkelos, Jonathan, Cabbala, in the Talmud, and in the tract Sanhedrin, as I had read that very morning. Moreover I found, how Daniel (ix. 24—27) declares, that the Messiah would come at the close of the old covenant, and that at his coming the sacrifices would cease, the holy land would be ruined, the temple destroyed, and the nation dispersed throughout the world. From Josephus and other writers it appeared, that all this had taken place at the time of the Roman Emperor Vespasian. When I had read all the incontrovertible arguments, thus united, I trembled with anguish. Light and darkness, truth and falsehood began a dreadful conflict in my mind; the power of truth overthrew the bulwark of superannuated errors with irresistible force, while my pharisaical pride still would whisper objections like these: should the Jews, to whom the Torah was given, have been less informed of the appearing of the Messiah, than the Gojim? But my anger gave way to grief. The Germans, with their humility, meekness and prepossessing kindness of behaviour, so unlike any-

thing I had ever witnessed in the Zadikim, who are largely paid for every hour of conversation, were continually in my mind. I examined the commentaries referred to in the tract, as also the book of "Or hachagim" (light of life), and when I found there the statement of the tract confirmed, that the passages, quoted in it, referred to the Messiah, I exclaimed with tears: What will become of me? I see clearly, that I can no longer depend upon the Talmud; and the Torah cannot lie. If the Messiah has already appeared, all our hopes are vain.

I read now the tract "Dibree Nizzachon" continually, and found there, (Haggai ii.) that the second temple, though smaller than the first, would yet exceed it in glory, because the desire of all nations would come there; and that this desire of all nations is no other than the angel of the covenant, according to Mal. iii. 1, who therefore must have come already, because the second temple was demolished many centuries ago. All my hope that the Messiah was yet to come now fell to the ground. "Is he only *the comfort of the Gentiles?* (The words, the *desire of the nations*, are thus rendered in the German translation.) Who will raise me from the grave, if he has already appeared, and has been killed by our forefathers, as the Germans say?" These thoughts would have brought me to despair, had not my Lord and Redeemer, who would pluck me like a brand from the burning, given me strength, without caring for the opinion of my family, to pay frequent visits to Mr. Betzner. I heard him speaking with a child, about true prayer from the heart, and felt

that I should have been brought to shame, if called upon to answer the questions which were put to the child. Mr. B. referred to Is. iii. 4, 5, to shew the really miserable state of the Jews; and this passage appeared to me to present the most striking picture of the state of the Israelites in Russia. I could not help representing to my mind especially, the person of the *Rosh Hachasidim*, the head of a sect who call themselves *Chasidim*, saints who imagine that they are born in a state of holiness, and therefore lead a merely contemplative life; they consider themselves as mediators between God and men—are separate from their wives, and pay little regard either to the Holy Scriptures or to the Talmud, but trust only in their innate holiness, pretending to convey souls from earth to heaven by smoking tobacco; not to mention other absurdities and errors, which are affirmed and believed by them, contrary to the word of God.

I communicated what I had heard from Mr. B. to my young friends and acquaintances, who, like me, were from day to day more desirous to converse with the two Germans. We received New Testaments, and the residence of these two beloved individuals at Berditchef, which lasted a fortnight, was instructive, edifying, and beneficial to us all. But I had still to struggle against the pride of my own heart, which refused to surrender without exception to the Nazarene, and to acknowledge him to be the Messiah, and also the Son of God in a higher sense than men at large, nay, in the most proper sense of the word. But when, by reading the New Testa-

ment, under the gracious assistance of the Holy Spirit, I came to a clear conviction, that in him all the promises had been fully accomplished, every remaining doubt gradually disappeared, and the hostility of my heart was by degrees subdued by the divine power of the sweet doctrines of the Gospel.

Some passages in the Gospels appeared to me for a long time to be involved in darkness, though I spent whole nights in examining them, and frequently shed tears over my blindness, when I could not find their true meaning. I was much pleased with the word of our Lord, "that a man is not defiled by that which enters into his mouth;" and also with his exhortation to his disciples to do good, not that they might be seen by men, but in secret. Meanwhile I introduced one of my friends to these two servants of the Lord; he was a teacher, who from diligently reading the Old Testament, had acquired a very valuable knowledge of the promises and the doctrines of the holy Scriptures. From his conversation with them, which for fear of the Jews could only take place secretly in a wood, he was brought to a clear knowledge of the truth. I can confidently state this, because I read the New Testament with him every day before day-break. Unexpectedly a rumour was spread, that the distribution of books among the Jews would be attended with injurious consequences to them, because it would probably be made a pretence to exact money from them, and at a future time to claim large sums for these books. Though it ought to be remembered, that the mild and Christian

disposition of his Majesty the Emperor abhors every exaction of this kind, all the monied persons were seized with fear, and we were publicly prohibited from receiving these small books for the future. But, unmindful of these rumours, I continued to visit the dear German brethren every day, and even to prolong my visits. And after their departure, the reading of the New Testament was my daily occupation. I read it with my friend, in the winter before day-break, and during the summer in a wood, and was thereby more and more led into an experimental knowledge of the Lord Jesus Christ my Redeemer, my Justifier, and Sanctifier. Still I was at times much harassed with the fear of man, and frequently had to lament my frailty, which made me fear my Redeemer less than my fellow-creatures, and love him less than myself. My reverence for the holy Gospel was however growing, and I felt it now to be my duty to get it out of the hands of such unworthy persons as might abuse it, or neglect it, and give it to those who might be benefited by it. To this end I purchased twelve New Testaments and 150 tracts, which I gave away partly at Berditchef, partly in the neighbouring towns and villages, to persons who I was convinced would make a good use of them.

Some weeks after Mr. Betzner's departure, my friend —— informed me, in a letter from Tshidnow, of the lamentable state of his mind, and that, tormented by uneasiness and dissatisfaction with himself, he was at a loss to know by what means he might obtain permanent peace of conscience, having tried in vain all that was recommended by the Talmud and

the Zadikim. The invitation of our Lord, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," appeared to me to be in an especial manner applicable to my dear ——, having, from my own experience, found it to be the voice of our merciful Lord. I transmitted to him a parcel, containing the New Testament and several tracts in illustration of it, by a messenger, to whom I entrusted them as a packet of very high value, to ensure their delivery. I informed my friend of the blessed change the Gospel had effected in my own mind; I referred him to Deut. xviii. 18, 19, and the Gospel of St. John vii. 40, and recommended to him a perfectly unconditional surrender to the Saviour, such as he requires from his disciples. I advised him first to examine the promises of the Old Testament, and afterwards to see how completely they had been fulfilled in the New by Jesus Christ, from which he would be convinced that he had no other Messiah to expect, with the Talmudites, from heaven: and I added, that he should not be offended at the interest which the Gojim (Gentiles) take in the Messiah, as this had been predicted in the most distinct manner by the prophets.

In all the dangers with which I was threatened in consequence of my zeal for Christianity, the Lord, according to his mercy and faithfulness, gave me good courage and strength to testify of him, and took me under his divine protection.

Meanwhile my friend had been induced by my letter, and the books which had been forwarded to him, to come to Berditchef, with some other individuals. His whole appearance showed, at first

sight, how the power of the Gospel had affected his mind. I communicated to him and his companions in a wood near the town for fear of the Jews, a letter which some days before I had received from Mr. Betzner. When afterwards I gave them a description of the two Germans, they were filled with astonishment. But when I read a letter which I had written, but not forwarded, in answer to that which I had received, in which I made use of the expression, *Jesus our Messiah*, my friend expressed his scruples about it, as in his opinion it should require a far longer examination of the New Testament, to come to such a confession expressed in writing, as we devote the whole length of our life to the study of the Talmud, before we come to a full conviction of its truth. And one of his companions, in a hasty way, reproved me, although a short time before he had expressed his satisfaction, when he had heard that I diligently read the New Testament, to draw from its contents peace and happiness. "How," said he, "if this book, which rests alone on the testimony of twelve individuals, who first believed on Jesus of Nazareth—if this Gospel, which God may disown, should prove to be a falsehood, would you not then be condemned?" At this question I was seized with an instantaneous weakness, and through fear I tore my letter to pieces before his eyes. But Mr. Betzner's letter had, by the exhortations and encouragements which it contained, become too dear to me to be treated in the same manner; and I scarcely had committed the unpremeditated act, when I felt bitter repentance and sorrow. I plainly told ———

that the responsibility would be his, if I lost my salvation, because by his violence he had caused me to destroy my own confession, although by faith in Jesus I had found that peace which I had so long been seeking. For that word of Christ burned like a fire in my heart, "He who confesseth me before men, him will I also confess before my heavenly Father," &c. (Matt. x. 32, 33.) We parted at variance with one another, and ——— said, he would never speak with me again. Some hours afterwards my friend came to me alone, to comfort me; he reminded me of such scriptural passages as evidently prove that the Lord will not reject even a backslider, whenever he penitently turns to him again. He confessed that he had himself been much alarmed, when in my letter he found the words *Jesus our Messiah*; for in this case salvation or condemnation are at stake. But if I really believed in the Gospel, I should there find many promises to set my mind at ease.

Three days afterwards ——— also called upon me again, asked my forgiveness, and requested a New Testament and the tract "Dibree Nizzachon." My friend returned home again with his companions, after we, with many tears, had stirred up one another to faith, love, and constancy to the Saviour, and united in prayer, that he would provide for us the means and the opportunity, one day, to serve him publicly. Some weeks afterwards I received a letter from my friend, in which he called Jesus *his Messiah*; and ——— also confessed that he had found in Jesus Christ his Saviour and Redeemer.

But my infant faith was, in the way of God's wise providence, to

undergo trials. Many Jews opened to me their doubts and their objections to the Gospel; and thanks be to the Redeemer, he gave me, at the same hour, what I should say, although I could not repel by scriptural passages every attack on Christianity. One asked, for instance, why God had not created the Messiah as the second Adam, in the same manner as he created the first? I quoted Es. vii. 14, but he explained that passage as referring to Ezekiel; and as at that time I could neither confute him, nor bring any other passage of the Old Testament to bear upon the subject, I only declared that the New Testament gave me a satisfactory answer to that question, and that it would not be worthy the wisdom of God to suit his counsels, respecting the salvation of mankind, to the wishes and fancies of every one; and I asked him, if he imagined that he in this case would have acted more wisely than God himself? I openly professed that I was thankful to God, that with my whole heart I could believe in Christ as my Redeemer; that no one was compelled to do the same; but that I hoped and believed, the time would come for them also to receive Christ as their Lord and Saviour. My opposer left me, saying, he could not believe the Gospel; but as I so zealously advocated it, he supposed that there must be some truth in it, and that therefore he would read it himself.

On Whit-Monday, 1822, I was informed that an English pastor, (for thus the missionary, Mr. Moritz, was generally called by the Jews) had arrived, having with him books for distribution among the Jews. I went to him in haste before sun-set; and his manner of express-

ing himself about the Saviour, exhibiting such ardent love to him, was greatly blessed to my soul, and powerfully animated me to love him again who had first loved me. As this individual gained my full confidence, I proposed to him the question of the sceptic abovementioned, which I myself was unable to solve from the Old Testament. He justified my confidence, by proving from Gen. iii. 15, that the Messiah must be born, not created, according to the divine promise, and connected with the passage just now quoted, the prophecy Is. vii. 14, and thus confuted the explanation of the Talmudists, who understand by Immanuel, the prophet Ezekiel, by shewing me, that he must already have been several years old when Isaias prophesied thus. I cannot express the satisfaction I felt, when he had relieved me of this doubt; and I came to the conclusion, that it must be our own fault, if we think we find contradictions or falsehoods in the word of God. O that Jesus Christ might recover many among the lost sheep of the house of Israel!

I very frequently called upon Mr. Moritz, and I also informed my friend G—— of his arrival, and, upon this intelligence, he came immediately to Berditchef. I introduced him and some other Israelites to Mr. Moritz; they always left his room much affected, but with all their longing desire after the Messiah, were not yet able to find him, and to rejoice in him, in the person of Jesus. May God Almighty grant that they also may know from experience, that the Gospel is the power of God.

One day, when I went from Mr. Moritz with one L——,

who first had been favourable to the Gospel, afterwards turned back, and now again was said to be converted to the Lord, I met with one of my early friends, J. B. whom now, for the first time, after a long separation, I saw again. Upon my asking how he did, he replied by a lamentation about the state of his soul, and expressed a doubt whether on the coming of Messiah, he also should have a part in the general resurrection from the dead; I communicated to him what I knew of Christ. Through his conversations with Mr. Moritz, he became a convert to the Gospel, and he read the New Testament from that time every day, with the most blessed effect; for Mr. Moritz calls him in a letter, "a pattern of believers, in word and conduct, love and spirit." At present this dear young man is at St. Petersburg, under the instruction and paternal care of the venerable Mr. —.

When I had arrived at a full conviction in my mind that Jesus Christ, who has suffered and died for the sins of the world, had thereby atoned for *my* transgressions also; and when I had received confidence to draw near in faith to the mercy-seat, and with a believing heart to take part in the righteousness and the merits of our Lord Jesus Christ, my mind was providentially arrested at that passage in the New Testament, (John iii. 3—5.) in which the holy baptism, by water and the Spirit, appeared to be clearly set before me as an essential ordinance of Christianity, and brought into the closest connection with regeneration. As before that time I had never looked upon that holy sacrament as a material part of Christianity, but had considered it as

similar to the Jewish purifications, I spoke on the subject to Mr. Moritz, who proved to me, from that and other passages of the 'New Testament, the indispensable necessity of the ordinance, for every one who would become a happy partaker of the kingdom of God. As it would have been impossible for my baptism to take place at Berditchef, Mr. Moritz advised me to go to Petersburg or to Berlin, where true and believing Christians are found, who affectionately feel for the people of Israel. But as I felt strong objections against becoming a member of the Greek church, I preferred the more distant city of Berlin. The thought that I must leave behind me my family and all my property, and go into a strange country, which might not, perhaps, receive me, a poor stranger, caused a heavy conflict in my soul, until the word of the Lord, "He that forsaketh not father and mother for my sake, is not worthy of me," came in support of my weakness. I now decided to forsake all, that I might win Christ. It would have been absolutely impossible to escape from the house of my father, had I not pretended a wish to visit a Rabbin in the neighbourhood. By that means I obtained leave from my father to depart, and ten rubles for travelling money, which, however, not being sufficient for the long journey, I sold whatever I could conveniently spare, and in that way obtained about fifty rubles. With this small sum of money I set out from Berditchef on the 24th of June, after Mr. Moritz, by prayers and intercessions, had recommended me to the protection of the Lord, and had done me the additional kindness of giving

me letters of introduction to Mr. Nietz in Riga, and Mr. Elsner at Berlin. At Olanow I met the dear friend, who had determined to undertake this journey with me, in the name of the Lord, and trusting in the grace of Jesus Christ, who had begun the good work in us. We spent, between that place and Riga, four weeks; and the Lord, under whose gracious protection we travelled, delivered us from all the difficulties which opposed our progress on the road. Thus we arrived safely and remained for three days, and enjoyed many blessings in our conversation with Christians of that town. Here, for the first time, we attended a Christian meeting for devotion; the solemn peace, simplicity, and fervour, with which thanks and praise were offered up to the Redeemer for his atonement, affected my heart with irresistible power, though I understood but little of what was sung, prayed, and read. For the first time I here also bowed my knees before the Saviour of the world, (for the Jews, as is well known, pray standing, and moving from one side to the other) and I shed tears of gratitude, while my tongue could only stammer in a strange language, the praises of that grace, which had drawn me, a miserable sinner, from the thickest darkness to the marvellous light of the Gospel. Strengthened and supported in soul and body by Christian brethren, we proceeded to Memel. Passing through Lithuania, unable to converse with the inhabitants of that province, whose rough appearance, no less than the large dogs that guard their houses, filled us with fear and terror, we travelled six German miles (thirty English miles) without entering into a house, or

taking any refreshment, and at last arrived at an inn, whose proprietor spoke German. We were very glad to have some intercourse again in a language which we had heard spoken by the missionaries, and had therefore become dear to us, and sounded sweetly in our ears; and we wished to get some necessary information with regard to our further journey. We here hired a carriage, in which we proceeded to Memel, where, in Dr. Ebel, we found a kind Christian brother, who provided us with what we were in want of for soul and body, until we reached Königsberg: the Christians of that capital shewed a warm and heartfelt interest in us. At Stettin we met with a cordial reception from that worthy disciple of Jesus, since departed in the Lord, Mr. L. and at last arrived at the end of our wishes, Berlin, never to be forgotten. In Mr. E. to whom we had been introduced by Mr. Moritz, we found a second father; and in his love, and in that of many generous and sympathizing Christian friends, we found the promise of Jesus Christ fulfilled, "He that forsakes father and mother, &c. for my sake, shall find them abundantly again." May he, the Lord of heaven and earth, reward these generous Christians according to his gracious promise, "What ye have done to the least of my brethren, ye have done to me." Thus only can we, poor as we are, express our gratitude. What a different existence life is in connection with Christ, and in communion with his believers, no one can feel in a more lively manner than we, who, by the mercy of the Saviour, have been transferred from the spirit of fear and bondage, into the spirit of adoption and love, by which we can

say, "Abba! Father!" In the instruction and the affectionate conversation of the Rev. Mr. S. in our brotherly, instructive, and animating acquaintance with the Rev. Mr. J. and many other Christians, we enjoyed many blessings, which, we hope, will bring forth fruit to life eternal; and we have now no more ardent desire, than that the grace which we now experience under the gentle yoke of Jesus Christ, our Messiah, may be made known by our instrumentality to others, especially to our poor relatives, who are still walking in the fetters of darkness, and the terror of death. After an instruction in the saving doctrines of Christianity, which lasted for half a year, we received holy baptism, in the presence of a numerous Christian assembly of all ranks, on the 12th of March, 1823; and may that moment, when we were baptized in the name of the Father, and of the Son, and of the Holy Ghost, into the death of Christ, remain to us the most sacred of our life to all eternity; for we were thereby transferred into the covenant of grace through Jesus Christ, whose blessings we partook of in the Holy Supper. May the Redeemer of Israel, who has given himself unto death for us, preserve us in his grace for ever and ever! Amen.

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DANIEL'S METALLIC IMAGE.

To the Editors of the Jewish Expositor.

Gentlemen,

I AM very desirous to call the attention of those amongst your correspondents who are students of prophecy, to a circumstance which commentators seem to have too much overlooked, in their exposition of Daniel's metallic image. By expounding the ten

toes of that image, of the ten kingdoms into which the western Roman empire was divided, they place them all upon *one* foot, instead of dividing them equally between both. I was not myself struck with this incongruity, till I made a sketch of the image, and marked its several parts with the names of the states to which they are applied by the prophet. Thus

The head; Babylon.

The breast and arms; Media and Persia.

The belly and thighs; the Grecian kingdom, divided between the Selucidæ and the Lagidæ.

The two legs would then very suitably represent, the eastern and the western divisions of the empire.

Having proceeded so far, we are naturally led to give five toes to the eastern, and five to the western branch. This I conceive may be done thus:

|                     |            |
|---------------------|------------|
| 5 Eastern division. | 5 Western. |
| Egypt.              | Italy.     |
| Syria.              | Germany.   |
| Asia Minor.         | Spain.     |
| Thrace.             | Gaul.      |
| Greece.             | Britain.   |

If I mistake not, these would comprehend the *whole* empire, and afford a division of it much more congruous with the symbol than that usually adopted.

Should this suggestion be approved, I would proceed to ask whether the ten horns of the fourth beast must *necessarily* be considered as representing the same states, with those symbolized by the toes of the image. This, I believe, is the common opinion; but it does not appear to be rendered necessary by the prophet's statement. I am therefore inclined to agree with those who interpret them of the ten kingdoms which grew out of the western empire. Still I consider it desirable that the question

should be carefully investigated, and would recommend students, instead of hastily adopting what may at first appear plausible opinions, to examine carefully for themselves concerning the foundation of opinions which have been thought best established.

An example of the expediency of such examination may, I think, be drawn from the common interpretation of Rev. xvii. 9—18, which appears to me far beneath the dignity of the subject.

Is it consistent with the symbolical character of that sublime prophecy, to explain "the mountains on which the woman sitteth," of the seven *hills* on which the *literal* city Rome was built? Does not Isaiah ii. 2, teach us that "mountains" rather represent kingdoms, or at least important provinces?

Again, is it probable that the consuls, decemviri, military tribunes, &c. who never had any influence over the church of God, should be described as *kings*, who had ruled in that empire, over which the harlot ultimately held

dominion? Would it not be far more natural to consider the seven heads, whether in their character of mountains or kings, as representing seven *successive states*, which in turn oppressed the church of God, and which were all comprised within the limits of the Roman empire, at the time when the great Babylon, the mother of harlots, (i. e. the church, not the city of Rome) laid claim to universal sovereignty? Should it be asked, what states answer such a description, I should be inclined to give the following enumeration: 1. Egypt; 2. Syria; 3. Assyria; 4. Babylon; 5. Greece; 6. Rome; 7. Constantinople; all of which in turn oppressed the church, and ultimately became subjects to anti-Christian tyranny. If the Carovingian empire be esteemed the 8th, it might justly be described as of the 7th.

If these hints appear to you worthy of a place in your valuable work, your early insertion of them will oblige,

Yours, &c.

C. C.

PROCEEDINGS OF THE LONDON SOCIETY.

PALESTINE.

EXTRACTS FROM THE JOURNALS OF THE REV. JOSEPH WOLF.

[Concluded from p. 37.]

April 17, 1823. We passed Sheikh Alsaïd, and pitched our tent in Biar-Alkhuz, three quarters of an hour distant from Skeikh Alsaïd. A Mussulman, Mahomed by name, from Migdal, near Jaffa, who was our travelling companion, had more desire of conversing about religion, and was more inquisitive about the christian religion, than any Mussulman I ever met with.

He asked me this evening, what persons we consider as prophets? I replied, "Abraham, the beloved, (Jbrahim Al-

khalil), David, Moses, and Jeremiah."

Mahomed. What do you think about Isa? (Jesus Christ).

Fisk and myself. He was the Son of God.

Mahomed. This is infidelity.

F. He is the Son of the living God, who sits at the right hand of His Father.

Mahomed. How was Jesus Christ the Son of God?

Myself. He had no human father, and was born of the Virgin through the power of the Holy Spirit, and declared to be the Son of God, by the mouth of the angel Gabriel.

Mahomed. God has neither right nor left hand!

Myself. This is only figurative language, which indicates that all power

in heaven and on earth is given to Jesus Christ, the Son of God.

Mahomed. I will tell you what the Koran says about Jesus Christ.

Myself. I do not believe in the Koran.

Mahomed. Do you not believe that the Koran was sent from Heaven?

Brother Fisk and myself. No!--

Mahomed. Who is the author of the Koran?

We. Mahomed.

The occurrences at Gaza, Jaffa, &c. and his arrival in Jerusalem, come next in order :

Sunday, April 19, 1823. We spent the Sabbath at Gaza. In the afternoon we went to the church. There were two Greeks from Jerusalem, who immediately called me by my name, and asked me, whether I had again brought Bibles with me? The Greek priest began to read to his flock a chapter of St. John Chrysostom, from an Arabic translation about fasting. We gave the priest and some others, gratis, Arabic Testaments and Psalters. A great many Greeks followed us to our lodging in the Turkish Khan, where we sold them some New Testaments, Psalters, and copies of the book of Genesis.

Monday, April 21, 1823. A few minutes before we left Gaza, we sold a good quantity of Arabic Testaments and Psalters, and gave some of them to Mussulmen gratis.

In the evening we arrived at Esdood, the ancient Ashdod, mentioned in 1 Sam. v. 1. "And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod. The hand of the Lord was heavy upon them of Ashdod, and he destroyed them." It is now a small insignificant village, having about 150 houses. "The Lord has cut off the inhabitants of Ashdod." Amos i. 8.

April 22, 1823. We arrived at Jaffa in the afternoon, and took our lodging in the house of Mr. Damiani, the British consul.

The Austrian consul, and my old friend, Signor Nicolo Marabuti, the dragoman of the Russian consulate, called upon me immediately.

April 23, 1823. We remained at

Jaffa, and gave away some Greek and Arabic Testaments and Tracts.

April 24, 1823. We mounted our mules and set out for Ramla and Jerusalem, in the company of Joseph Damiani, the son of the English consul at Jaffa; after four hours we arrived at Arimathea, (now Ramla,) where we took our lodging in the Armenian convent.

The superior of the convent, who knew me when at Jerusalem, was desirous of obtaining an Armenian Bible, but we had no Bibles with us, and therefore promised to send him an Armenian Testament from Jerusalem. A very amiable Greek, the secretary of the governor of Arimathea, (Ramla,) called on us, and requested a Greek New Testament, which we gave to him.

April 25, 1823. We entered Jerusalem. I met immediately in the street Jews, Christians, and Mussulmen, of my former acquaintance, who saluted me. Messrs. Fisk and King took their lodging in the Greek convent, upon mount Calvary, and I took mine among the Jews, upon mount Zion! They went to the uncircumcision, and I to the circumcision.

Under date of Jerusalem, on mount Calvary, June 21, Mr. Wolf writes to the Rev. C. S. Hawtrey, as follows :

I never forget the kindness and benefits which I received from your Society, and I hope by the grace of the Lord, to feel myself always grateful for having at my disposal the New Testament and Hebrew tracts.

There is now at Jerusalem, by God's grace, a feeling and a spirit of enquiry excited among the Jews, even according to the confession of the Rabbies, which never existed among them before. But there is still much to be done, and I am therefore grateful to the Lord, that I have two fellow-labourers, like Messieurs Fisk and King, and I beg you to present my warmest thanks to the Committee, that they have resolved to send Mr. Lewis to this place.

The enclosed tract in Arabic, is a translation of one of the Hebrew tracts, No. 8, דברי נצחון published by, and printed at the expense of your So-

Society. Papas Isa Pietro, a Greek priest of Jerusalem, translated it of his own accord into the Arabic tongue, for the purpose of distribution among the Christians, "in order (as he expressed himself) that every Christian in this country may become a Missionary to the Jews, and be able to converse with them about the great topics of Christianity." I should therefore be very much obliged to you, dear Sir, if you would kindly lay this letter before the Committee, hoping the Committee will consent to print it, and send some thousand copies to the Levant, especially to Jerusalem; I promise to sell them among the native Christians of this country. The Christians themselves might be led by it to search the scriptures more effectually, and the attention of the people to the Jewish cause might be excited by it.

Under the date Antoura on mount Lebanon, August 8, 1823, Mr. Wolf transmits his next journal, relating the occurrences at Jerusalem, and afterwards up to that date.

Jerusalem, June 27, 1823. My dear brethren, Fisk and King, having determined to go, moved to mount Lebanon; I judged it best to remain myself at Jerusalem, as I had still something to do there.

I accompanied them for half an hour on their journey, and we knelt down on a hill, and prayed together. After this, Mr. King collected some stones, and placed them one upon the other, and said, "Aben Eser, hitherto God hath helped us." Abraham and Isaac accompanied them; Isaac observed afterwards, "They are really good men." Rabbi Mendel also spoke afterwards of Messieurs Fisk and King with great regard.

I conversed with Rabbi Mendel, about the institution of sacrifices; he confessed that I was right in my judgment with respect to the views of Maimonides, but contended that Maimonides laboured under a great mistake.

Rabbi Mendel believes, that Maimonides was sometimes led astray by the philosophers of his age.

July 2, 1823. Several Jewish Rab-

bies of the Spanish and Polish denomination called on me, and requested that I should tell them truly, whether good Jews or good Christians are the best?

I said to them, it is impossible that one can be a good Jew, without believing in Christ; and it is, therefore, my most sincere conviction, that a real Christian is better than the best Jew, who does not believe in Christ.

I lent two Hebrew New Testaments to two Spanish Jews, Rabbies, at their own request, and several Hebrew tracts, in order that they might read them, and write down on paper their objections.

July 3, 1823. Rabbi Mendel being unwell, I paid him a visit.

Rabbi Mendel. You Christians will not perhaps believe me, when I tell you that many kinds of sickness are produced by the craft of the devil, who sometimes takes such possession of a man, that the man possessed falls down to the ground.

Myself. I do not deny the possibility of it, for we find in the New Testament, that this was the case in the time of Jesus Christ, with persons who were healed by Him.

Rabbi Mendel observed, that the devils are made of air, and they are therefore moving about as rulers of the air.

I observed, that "St. Paul calls the wicked spirit, the Prince of the power of the air!"

Rabbi Mendel admitted that expression of St. Paul to be very correct; and he then shewed me the following passage, which is to be found in the Talmud, Treatise Hagiga, second chap. page 16. "The devils have three things in common with serving angels, and three things in common with men. 1. They have wings like serving angels. 2. They fly from one end of the world to the other, like serving angels. 3. And know future things like serving angels. Also,—1. They eat and drink; 2. They have offspring; and, 3. They die just as men do."

A young Jew called on me and said, "I see that I do not understand the Prophets, I shall therefore pray that God may enlighten my understanding;

and then I shall believe that Jesus of Nazareth is the Messiah, as soon as I perceive that belief to be according to the Prophets."

July 4, 1823. A Jew from Damascus called on me, and requested a Hebrew New Testament, which I gave to him, with some tracts.

July 5, 1823. Wonderful are the ways of God! After the departure of my friends, Messieurs Fisk and King, I became seriously ill, so that I was obliged to keep my bed; a great weakness of the nerves overpowered me, so that I was frequently unable to speak from weakness. I wished therefore to proceed to mount Lebanon, whither my two friends were gone; but it would have been dangerous to undertake the journey alone. The Hon. Mr. —, son of General Lord —, of London, arrived here to day from Mount Sinai, and the Desert, and I immediately called on him in the Catholic convent, where he had taken his lodgings. He had with him two servants, one from Canton de Vaud, and Michael, formerly the servant of Mr. —.

I expressed my wish to accompany Mr. — to Beirout, but as he did not yet know me, he declined it; but as he remained above a fortnight at Jerusalem, he became acquainted with me, and then he himself proposed that I should accompany him to Nazareth and Saida.

Papas Isa Pietro found in the convent of Stauri, an Arabic manuscript, which contains an argument between a Jew and a Christian. I bought it for one dollar. The Jew proposes difficulties as to the account of the conversion of St. Paul—Acts ix, 8. and Acts xxii, 2. And his second objection is against Acts xviii. 24, 25, 26. He says, if Apollos had been a learned Jew, he must have been acquainted with the law of Moses, and there it is said, that he knew only the baptism of St. John. The 3d objection is, that the Gospel abolishes the law of Moses. The 4th objection is taken from the Gospel itself; he says, that in Luke xvi. 29., we hear that Abraham himself declares, "They have Moses and the prophets, let them hear them." By this (says he) we learn, that we ought

to observe the law of Moses, and not the Gospel.

The answers of the Christian are very acute, and he speaks always to the point.

July 6. I was very unwell indeed. The Greek metropolitan, and the Superior of the Greek convent, shewed me great attention; they sent me their physician. It might not be amiss to purchase a house from them for missionary purposes.

I tried to ascertain, whether the Greek archives speak of Ibn Pharukh, who is described in the archives of the Jews at Jerusalem, as the greatest tyrant that Jerusalem ever saw since the days of Antiochus. I found, through the metropolitan's kindness, that the archives of the Greeks are in concordance with those of the Jews respecting Ibn Pharukh. The Greek archives say of Ibn Pharukh—In the year 1650, Ibn Pharukh was Mutsellim at Jerusalem, a tyrant. He was the greatest tyrant Jerusalem ever saw, he treated the Greeks with much cruelty. He ordered one of their vicars to be hanged, and plundered the convent.

I requested the Greek metropolitan to give me some account of the origin of the holy fire, so called.

The Greek metropolitan wrote to me thus,—“The holy fire was known in the time of the Greek emperors, it was then seen in the holy sepulchre, and also in the time that the crusaders were in possession of the place. Many of the Latin historians mention it from the time of the invasion of the Turks until now; the holy fire is seen both by believers and unbelievers.”

The Governor of Jerusalem put an Arab of the Desert into prison, on account of a thousand piastres which the Arabs owed the Governor. The Arabs upon this, entered the convent of Mar Saba, bastinadoed the poor Greek monks, and threatened to destroy the convent, if the monks did not pay the thousand piastres which the Arabs owed to the Governor of Jerusalem. You may easily imagine the distressed situation of the poor monks, who had not a farthing in their possession; for they had been obliged long before to

give all the money they had to the Turks. To make the matter worse, there is a tradition among the Greeks, that the Virgin Mary appeared to saint Saba, the founder of the convent of Mar Saba, and said to him, "Oh! Saba, my Son, build here on this place a monastery, and I assure thee, that this convent shall not be destroyed as long as the world shall stand."--The poor Greeks therefore fear that the end of the world is come, on account of the threatenings of the Arabs to destroy the convent.

I preached the Gospel to-day again to a party of Jews.

July 13. I preached to-day in English; it gave me great satisfaction to perform an English service upon mount Calvary.

July 14. I went about at Jerusalem with the Hon. Mr. —, shewed him the Jewish antiquities, and introduced him to the Polish and Spanish high-priests; we also had some religious conversation. He then invited me to accompany him to mount Lebanon, which I readily accepted, not only on account of my health, but from the desire of having so agreeable a companion.

The Rev. Papas Isa Pietro, curate of the Greek church, San Demetrio, at Jerusalem, called on me, and brought me a translation of the Hebrew tract No. 29, published by the London Society.

He had translated this tract, for the purpose of calling the attention of Christians to the Jewish cause. He also produced the translation of the Italian sermon which I preached at Cairo, and with his aid had translated into Arabic, and which had been copied afterwards by him.

Saadiah, the Caraitic Jew, and Rabbi Solomon Sapira, the Polish Jew, called at the same time, and we conversed for awhile. Whilst the Caraitic Jew was talking with Papas Isa, Rabbi Solomon Sapira told me that the Caraites are all descendants of Sadok. Saadiah, the Caraitic, heard it, and said, "It is untrue, Rabbi Solomon Sapira—for we are not children of Sadock, we believe the resurrection of the dead." The Caraitic Jew brought

me a letter of introduction to the Caraites residing at Hyt, near Bagdad, where they wander about, and live like the rest of the Arabs in the Desert of Hyt and Dreal, with the Rechabites, (Beni Khaibr) who reside near Mecca.

Mr. Wolf in this part of his journal, inserts the copy of a letter which he addressed from Jerusalem, to Israel Gibraltar Effendi, the admiral of Pacha Ali's fleet. The admiral resides at Cairo, and had showed much kindness to Mr. Wolf at that place. His letter of thanks to the admiral, affords so striking a specimen of the mind and character of the writer, that we think it will be acceptable to our readers.

My Lord, I trust you will excuse my not having long ago written to thank your Excellency for the kind attention you shewed me during my stay at Cairo.

You know that it is my happy lot to proclaim, especially among the Jews, the name of Jesus Christ, and forgiveness of sins and redemption, by faith in Him. To proclaim Jesus Christ is verily the most happy employment a man can have; there is such a loveliness and such a beauty in the doctrine of Jesus Christ our Lord, and at the same time such a power, and it has such influence upon the heart, that one cannot doubt that he was the living God; and I cannot but express my wish to see your Excellency among those who believe in Him, and also the whole Mahomedan nation. Then indeed shall ye eat of the tree of life, which is in the midst of the paradise of God, and shall not be hurt by the second death. Christ will then confess your name before his father, and before his angels, and make you a pillar in the temple of our God. Yea, and he will grant to you to sit with him on his throne, even as he also overcame, and is set down with the Father on his throne.

I know there are persons that will call men of this belief enthusiasts, but there is nothing in the world can make a man so happy as such a belief. One

who really believes in Jesus Christ, walks already upon this earth in the midst of tribulation, as in the garden of God; and rivers of living water are flowing around him. Neither science nor arts can make men happy without faith in Jesus Christ; for the more a man examines his own heart, the more he will find that he is alienated from God; that we are all sinners, and that we deserve the punishment of hell, and to be ever banished from the presence of God. Human philosophy is ever pretending to know the means of obtaining everlasting salvation--the Gospel of Jesus Christ alone declares it; and the only way of salvation, is to believe in Jesus Christ, as our Lord and our Saviour.

Your Excellency will pardon my thus laying before you my thoughts upon a subject on which our eternal happiness depends. And I am, &c.

The journal proceeds as follows:

It is now the month of Ab, in which the Jews fast, in remembrance of the destruction of the first and second temple; they neither eat meat nor drink wine in this month, and in their colleges and at home they sing with melodious voices:

“For this we weep,—

Our eyes, our eyes, run down with water!”

And the father of the family sings:

“The crown is fallen from our head;  
Woe unto us that we have sinned.”

Often when I have heard it, I have sung:

“Look on him whom ye have pierced,  
and mourn!

Rabbi Mendel told me that there is at Jerusalem, a family called Gauni, who are Mussulmen, and are supposed to be the descendants of the ancient Gibeonites. These names are very similar, for גבעוני is pronounced according to the Samaritan pronunciation Gavuni; and frequently in the oriental languages the ג is left out--as for instance, in the modern Chaldee and in the Syriac. I know myself several of the family of Gauni, and it is worthy of notice, that almost all the Gauni are distinguished enemies to the Jews. Several learned Mahomedans confirmed this opinion of Rabbi Mendel.

Abd Almesikh, the superior of the Abyssinian convent, is in possession of the whole Bible and Testament in the Ethiopic tongue, which he expresses a willingness to sell to the Bible Society for 2000 piastres, i. e.—for £50, I think it probable he might be induced to part with it for £25. sterling.

In company with Mr. —, I left Jerusalem on the 17th July, and arrived at the gates of Naplus, the ancient Sichem, on the 18th, in the evening. As my health was weak, and Mr. — was in haste to reach Damascus, I was not able to visit the Samaritans at Naplus. We pitched our tent at the foot of mount Gerizim, opposite to the mount Ebal.

Mr. — and I had a very lively conversation together about missions. He is a gentleman of great talents and acquirements, acquainted with the English, French, Italian, German, Spanish, Portuguese, Turkish, Latin, and Greek languages; and well versed in Church history. He was formerly on the staff of the Duke of Wellington.

July 19. We arrived at Nazareth, where we took our lodging in the Catholic convent of Terra Santa.

The next morning we took a view of the Church, where they shew a part of the house of the Virgin Mary, which, as they say, was transported by the angel to St. Loretta, within the states of the church. And they then shewed us the shop of St. Joseph, the reputed father of our ever blessed Redeemer! There, they said, the Lord Jesus lived with his parents, and was subject unto them.

We then went up to the synagogue, where the Lord stood up for to read, and there was delivered unto him the book of the prophet Isaiah; and when he had opened the book and found the place, he read, “The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord; and he closed the book, and he gave it again to the minister, and sat down. And the eyes



of all them that were in the synagogue were fastened upon him. And he began to say unto them, this day is this Scripture fulfilled in your ears." I read this same portion of Scripture in the synagogue at Nazareth.

At Nazareth there are at present no Jews. There are about one thousand Catholics, and four hundred Greeks, and some few Armenians; the rest of the inhabitants are followers of the false prophet. Upon what may be termed the classic ground of Christianity, the watchman cries from the tower, "God is God, and Mahomed is the prophet of God."

The same morning we left Nazareth, and arrived, after a three hours' ride, at Siphora, now called by the Arabs Saphuria. It was formerly the place of residence of Rabbi Judah Hakadosh, under whose superintendance the tradition of the elders was written down; and it is told of him, that he made the Emperor Antoninus a convert to the Jewish religion. His sepulchre, and the sepulchre of many other Tanaim, *i. e.* compilers of the Talmud, are still shewn at this place by the Turks. The Jews perform pilgrimage to Siphora to the present day; and for permission to do so they are obliged to pay money to the Turks, who call the place "Siyaret Alyahud." In the evening we arrived at Acri, where I heard from Mr. M. Michael that Mr. Lewis was arrived.

July 23. We arrived at Saida, where I had the pleasure of meeting Mr. Lewis, from whom I heard that Mr. Way and his son were also arrived in this country, and that he had hired from Hannah Marone, the Vicar of the Maronite patriarch in mount Lebanon, a house which belongs to the Maronite nation. You remember that I mentioned Hannah Marone in my journal of 1822, which is printed in the Expositor for August in that year. You may easily imagine the joy I felt, anticipating a happy meeting with Mr. Way and his son, on my arrival at Antoura, in mount Lebanon.

August 1. I arrived at Antoura, where I had a happy meeting with Mr. Way and Mr. Fisk. A missionary, who has been obliged to live amongst

Jews, who by their Talmud are taught never to think right; and amongst Christians, who bear only the name of Christians, feels his heart enlarged and his horn exalted, on meeting such dear Christian friends in the land of his labours. Mr. Way requested me to remain a month or two at Antoura, in the house, which he had hired of Bishop Hannah Marone, and that I might assist my friend Mr. Lewis in acquiring Hebrew, and then proceed, in company with Mr. Lewis or Mr. Fisk, upon my mission to the Jews.

August 24. Mr. Way's ill health would not allow him to remain any longer in this country; he left it therefore on the 14th of August, and sailed for Europe, with his son and Dr. Watson, without having been able to visit Jaffa or Jerusalem.

I have received Mr. Brown's book and letter; I shall read the book with attention and interest, and shall then write to him; should you see him, present to him my affectionate and brotherly regards; I was delighted to observe in his letter, his love to my nation. We called on the nuns at the Convent near us, and Mr. Fisk presented them with an Arabic Bible and Testament, and a Book of Genesis, for which they expressed themselves obliged.

These nuns, although daughters of the Maronite nation of mount Lebanon, follow the rules of St. Francois de Sales, and of Madame de Chandal. The Jesuits, who were formerly in this country, translated some of the works of St. Francois into Arabic, and established his order upon these mountains.

St. Francois de Sales was Bishop of Geneva; his writings breathe much of the spirit of Christianity.

August 25. Brother Fisk and I called on Bishop Hannah Marone, who is in possession of a manuscript in Arabic, which contains the principles of the Druses.

Hannah Marone seems to be well acquainted with the principles and religion of the Druses. He told us that the Druses are divided in two classes. Akil, the wise, who are acquainted with the mysteries of their religion; and Jehaal, the ignorant, the laity,

who are destitute of all knowledge of their religion, and blindly follow what they are told by the Akil.

If I were to give advice to the missionary students at Stansted-park, I would recommend them to make themselves acquainted with the Commentary of Abarbanel upon the Prophets Isaiah, Jeremiah, and Zachariah. They will by this means be able to convince the Jews at once of the uncertainty under which their most famous Rabbies remain as to the sense of these prophets. They might as well, at the same time, read the treatise of Sanhedrin in the Talmud. Mr. D'Allemand, the master of the Hebrew language, in that seminary, is well qualified to read the rabbinical writings with the pupils; I mention the treatise of Sanhedrin, because it contains important remarks concerning the Messiah, and those passages relating to the Messiah, which Christians generally refer to.

Ruben, a Jew from Holland, who was baptized at Edinburgh, is now at Antoura with us, I hope that Christ has began a work in his heart; let us pray for him, that he may approve himself faithful to the Lord, whose name he professes.

Under date 30th of August, Mr. Wolf writes to Rev. C. S. Hawtrey as follows:

I cannot express the joy which I felt to find that the Committee were satisfied with my weak labours, and that I possess the affection of those good men who compose the Society. I hope that my heavenly Father will frequently, as he hath done hitherto, enable me to shew my gratitude towards the Society, by praying, in the name of Jesus Christ, that the Lord may bless you with an abundance of spiritual blessings, and may shower down his Holy Spirit upon you, that you may see the travails of your soul, and be satisfied: that you may see an army of Israelites brought by your instrumentality under the banners of Jesus Christ, the Lord of heaven! My people are deeply sunk in superstition and in the doctrine of self-righteousness, but he who is mighty to save to the uttermost, and who has made us

differ from them, will finally perform his promises, and Israel shall know him as the only God and Saviour!

He adds:

Mr. Lewis and myself read Hebrew together every day, and enjoy with Mr. Fisk much brotherly and spiritual communion.

Under date of the 4th of September, Mr. Wolf writes as follows:

I am now with brothers Lewis and Fisk at Antoura. Mr. Lewis is such an affectionate friend and brother in Christ, that I should feel myself happy, very happy, to go with him to my brethren in brotherly union, and to deliver unto them first of all, that which we also received, how that Christ died for our sins, according to the scriptures.

I say that I shall be most happy to accompany Mr. Lewis, as a fellow labourer, and brother in Christ. I have now travelled about with Messrs. Fisk and King, two American Missionaries, longer than nine months, in such harmony, love, and affection, as I could hardly expect even with a converted Jewish brother, and thus I hope to labour with dear Mr. Lewis.\*

#### LETTER FROM DR. NAUDI, OF MALTA.

Although some of the facts mentioned in the following letter from Dr. Naudi, of Malta, under date of 23d of Oct. last, may have already appeared in the Journals of Mr. Wolf, yet as they are accompanied by the remarks of the American Missionaries, we think our readers will not consider their insertion uninteresting.

Dr. Naudi states that he had made the following extracts, from the Journals of Messrs. Fisk and

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\* We have received a very copious Journal from Mr. Wolf, of a date previous to the above. It contains a minute account of his conversations with the Jewish rabbies at Jerusalem, and many curious extracts from the Talmud. We shall give portions of it monthly, till the whole is inserted.

King, which he had forwarded to America by their desire.

April 27, 1823, Lord's day. Mr. Wolf and Abraham Shliffer, a Jew, who seems to have been converted to the truth of Christianity by Mr. Wolf's labours last year, came to our rooms to unite in the holy devotions of the sabbath.

April 28. Went with Mr. Wolf to call on Rabbi Mendel, the chief priest of the Polish Jews in Jerusalem. He is considered one of the most learned rabbies of the present age. He received us with many compliments, and we expressed to him our pleasure in being permitted to see the Jews in the holy city, and our hope that soon all Israel shall be gathered. His answer was: "It is well when the root governs, and not the branches," (comparing the Jews to the root, and other nations to the branches). Mr. King replied: "While Israel governed in the fear of the Lord, it went well with them, and when they shall be convinced of their sins and return to the Lord, it will again be well with them." Rabbi Mendel said: "Truly he has answered well." Mr. King continued: "Christians in America and England are continually praying for your restoration. We long to see the time come when the Holy Spirit shall be poured out upon you, and when you will feel your sinfulness and your entire need of that great Sacrifice to expiate your sins, which was shadowed forth by all the ancient sacrifices, and by the blood with which Moses sprinkled the book of the law, after he had rehearsed it in the ears of the people. Rabbi M. "I do not understand what you mean by this great Sacrifice." Mr. Wolf. "Jesus of Nazareth." Rabbi M. "This I do not believe." When the Rabbi enquired about the state of Jews in America, we told him that was probably the only country in which they have never been persecuted, and where they enjoy equal privileges with other men. He said, that was good for the body, but as the Jews have now no temple, or sacrifices to keep alive their sense of religion, it is generally better for their souls to be in affliction; and he was

most anxious to know whether the Jews in America were strict, and whether there are any who spend a great deal of time in reading the Talmud. We took our leave by saying, "Our hearts' desire and prayer to God for Israel is, that they may be saved." Rabbi M. and all the Jews present said, Amen.

Rabbi Isaac ben Shloma called upon us. He is now only nineteen years of age, but has been married six years. It is common for the Jews here to marry at this early age. After some conversation, Mr. King said to him, "I feel much sorrow of heart at seeing you reject Jesus of Nazareth, who was the King of the Jews and Lord of heaven and earth. I feel my heart drawn towards you in affection, but you lack one thing, a knowledge of your own heart and its sinfulness. This knowledge would lead you to see your need of a Saviour: and when you felt your need of a Saviour, you would believe on Jesus Christ, and you would have evidence in yourself, as well from history, that Jesus is the Messiah." Rabbi Isaac said, "If Jesus of Nazareth were the Messiah, God would have poured out his Holy Spirit upon the whole Jewish nation, and they would have believed."

Mr. King replied, "God has chosen some to everlasting life, and as many as he has chosen will believe; but he has, in a mysterious manner, hardened the hearts of his people for 1800 years, in the same manner as he hardened the heart of Pharaoh. Here the Rabbi interrupted, by saying, "God had a wise design in hardening the heart of Pharaoh, namely, to make a display of his power, and of his mercy and goodness to his chosen people, in sight of the whole world." Mr. K. replied, "that is true; and in the same manner God has a wise design in hardening the hearts of Jews; they were broken off, that the Gentiles might be grafted in, and through the mercy of the Gentiles, they will, one day, all be brought in, and this will be like life from the dead; and God's name will be glorious in the eyes of all the world. This is a wonderful dispensation, and all we can say is, O! the depth of the riches, both of the wisdom and know-

ledge of God! his judgments are unsearchable and his ways past finding out." To this he made no reply.

May 1. The young Rabbi Isaac ben Shloma and Rabbi Joseph Marcowitz, an old man of eighty, called on us. We asked Rabbi Marcowitz when he thought the Messiah would come. He looked very wise, changed his position, began to move his body backwards and forwards, and then said, there are two things about which it is not lawful to enquire; one is, what took place before the foundation of the world; the other is, when the Messiah will come. In support of the first point, he quoted Job, xxxviii. 5, 6. Here we felt no disposition to dispute him. In regard to the other point, he said, "Daniel has declared, that the time is sealed up, and what fool will pretend to be wiser than Daniel." We enquired whether there are not Jews who do endeavour to ascertain the time. He said he would give an answer of great understanding, and then confessed that there are such Jews, but said they are not upright, but wicked. We then enquired whether, in his opinion, Shiloh, in Gen. xlix. 10, means the Messiah. He said, Shiloh was the name of a place. Rabbi Isaac said, that Gen. xlix. 10. means the Messiah, and when it means a place, it is spelled differently. The old man seemed angry at this, and said to Isaac, "I have more understanding than you." We then examined more than twenty passages in the Hebrew Bible, in which the word Shiloh is the name of a place, and found the orthography in every place different from what it is in Gen. xlix. 10."

Another Jew came in and interrupted the conversation by informing the Rabbi of the death of a Jewish woman. During her sickness Rabbi Marcowitz had tried to cure her by virtue of the ineffable name. Application had also been made to a wizard, to cure her by his enchantments. We seized the opportunity to shew them the futility and wickedness of such proceedings, and read to them 1 Sam. xv. 23, "Rebellion is as the sin of witchcraft." (Exod. xxii. 18.) "Thou shalt not suffer a witch to live;" and Deut.

xviii. 10, 11, "There shall not be found among you any one that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or necromancer: for all that do these things are an abomination unto the Lord." Rabbi M. confessed that witchcraft was wrong, but said, "To tell them their duty when we know they will not do it, is not necessary." As much as to say, "The Jews are so obstinate in favour of these practices, that speaking to them would be of no use, and therefore it is no duty."

Dr. N. then proceeds to communicate as follows:

I have to inform you, that two other excellent men, the Rev. Isaac Bird, and the Rev. William Goodell, from America, with their families, animated by the late missionary exertions and promising success of their brethren in the Levant, have concluded to leave Malta in a few days, and sail for the coast of Syria. Before this they had the intention to go to Asia Minor, and from thence perhaps to establish a printing-press in Smyrna; but things in the Holy Land, under divine Providence, seem at present to be more interesting, and more pressing, than any where else. Jerusalem, until lately, was thought to be an impracticable place for missionary undertakings; and the Jews, inhabitants of Palestine, were considered as an inaccessible people, from their pride, bigotry, and pretended wisdom. Mr. Wolf, I may venture to say, has cleared the way to these modern Jews, and himself succeeded, in great measure, with them. Rabbi Mendel, the most learned Rabbi of the present age, did not refuse to meet Mr. Wolf and his brethren, nor to converse and be friendly with them; they were besides well received by all the other Jews. "You will, at this time," (Mr. Wolf wrote to me on the 22d June last, from Jerusalem,) "have heard of the kind reception I met with among the Jews at Jerusalem; I lodged among them, and was engaged in preaching to them the

Gospel from morning to night, and often all night, the Lord be praised for it. I have at this time more confined myself to labouring among the Jews than I ever did before. The Lord enabled me, beside this, to preach to them the fulness of the riches of Christ, more clearly than I ever did before." The Rev. P. Fisk, in a letter of the 3d August, to the Rev. S. Bird, says, "Before I visited Jerusalem, I entertained some doubt about the expediency, and even about the practicability, of establishing a mission there. A residence of two months has entirely removed these doubts, and I wish now to see a missionary family there." When Mr. Wolf was in Malta the first time, on his way to Egypt and Jerusalem, it was thought by some, that his mission was of a difficult nature, and that in the Levant, particularly in Jerusalem, he would be exposed to inevitable danger on the part of the Jews. One evening when they were enlarging upon these difficulties, I recollect he quoted, with much warmth, Acts xxi. 13. Mr. English, whom you have probably seen in London, and who came here with Mr. Fisk, when he left Mr. Wolf in Cairo, on his way to Jerusalem, confirmed our apprehension, by saying, that Mr. Wolf was going to be exposed in Jerusalem to the Jewish rage. How happily now, on the contrary, through Divine Providence, we observe things going on.

As to the distribution of the sacred Scriptures in Jerusalem, I transcribe for you, from the journals above mentioned, only one fact: "April 29, 1823. Early in the morning an Armenian priest called and bought a Testament in the Turkish language, printed with Armenian letters; we gave him a second as a present. After this we took five such Testaments, and went to the Armenian convent, and sold them all at the door. Others were wanted. One man paid in advance, to be sure of getting one. We returned to our rooms and took ten more, but before we arrived at the convent, we sold them all to Armenians in the street. We had only five more such Testaments. We came again

to our lodgings, and took these five, and sold them immediately on our arrival at the convent door. More were wanted. One man followed us half way to our lodgings, and begged us, for the love of God, to let him have one. We gave to a Greek from Angora, seventy-five tracts for distribution there. A Syrian pilgrim called and purchased five Syriac Psalters." The Roman Catholics continued to throw obstacles in the way, but these, through constant and repeated exertion, and I trust, through fervent prayers that the holy writ may find its way, and be circulated among all nations, we observe abating from day to day.

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EXTRACTS FROM THE JOURNAL OF  
REV. C. NEAT.

Another communication has been received from Rev. C. Neat and Dr. Clarke, under date of Nov. 14, at Gibraltar, from which we make the following extracts.

Nov. 8. We went to one of the synagogues: it was well filled. A Jew beckoned us to him. When the service was ended we entered into conversation. He readily informed us as to the different parts of the synagogue, but was most anxious to avoid every thing like a spiritual or typical application. We asked whether a restoration of the Urim and Thummim was expected? The following conversation ensued.

S. G. Yes, when Messiah comes.

C. N. You expect him to come and to restore you to your own land?

S. G. Yes; and then my nation will be happy.

C. N. You think there are two Messiahs, Ben Joseph and Ben David. The former a sufferer, the latter a prince. We Christians differ from you, inasmuch as we believe in one Messiah, who came once to suffer, and will come again a second time to reign.

At this remark he seemed surprised, and did not attempt to reply. We proceeded.

C. N. What do you think of the sacrifices? Can you, as a reasonable

man, suppose that the blood of a bull or a goat, of itself possesses value sufficient to compensate for sin in the sight of the holy and just God?

S. G. You mistake; the sacrifices were not a compensation. They showed what the transgressor ought to suffer.

C. N. Yes; they showed the desert of the sinner, but they were for atonement also. The sacrifice is often called atonement. It was so called, because it was intended to represent the satisfaction which Messiah should make by the offering of himself unto God.

S. G. Your Jesus is not Messiah. He did not fulfil the law, but took away from it.

C. N. Jesus did fulfil the law, and all its ceremonies and sacrifices were accomplished in him, and in consequence they have ceased so many hundreds of years.

S. G. So you say. But he took away circumcision.

C. N. Circumcision was a part of the ceremonial law, which was not intended by God to continue for ever. It was nothing more than the admission-rite into the Jewish church, and it has been superseded by baptism in the Christian church.

S. G. I can show you that circumcision was appointed for an everlasting ordinance; and your Jesus had no right to take it away, or to alter the sabbath.

Here we arrived at his house. He invited us in with much civility, and having fetched his Hebrew Bible, proceeded to argue upon the immutability of circumcision.

S. G. I can point out a place in the Pentateuch, where circumcision is ordered to be practised for ever. Read Gen. xvii. 1.

I read the verse.

S. G. God says to Abraham, "Walk before me, and be thou perfect," i. e. Abram was to become perfect by circumcision.

C. N. Circumcision was not necessary to make Abraham acceptable to God; and the word perfect, in this place, has no particular reference to that rite. It means, "Be thou upright and sincere in all thy conduct,

and in this manner prove thyself a true believer."

S. G. "Be perfect by being circumcised," is one meaning, for God would not have added, "Be perfect," unless circumcision had been intended. There is more meant in the last expression than in the first. Walk before me is one thing; and be thou perfect is another. Nothing is repeated in Scripture—nothing is said in vain. Abraham was to become perfect by circumcision.

C. N. God says nothing in vain; but still it is not true that Abraham was made perfect in God's sight by circumcision. It is said of Noah, that he was perfect in his generations. (Gen. vi. 9.) Is not the word the same in both places?

S. G. It is.

C. N. Then it is plain that a man may be perfect before God without circumcision; for Noah was uncircumcised, and that rite was not enjoined upon him.

S. G. Read on from verse 4th.

I read from the 4th to the 8th verse.

S. G. God altered the name from Abram to Abraham, adding a letter to show that he should be the father of many nations. And he gave him the covenant of circumcision.

C. N. The covenant made with Abraham consisted in his being constituted the father of many nations—in all nations being blessed in the seed of Abraham—in the gift of the land of Canaan to Abraham and his posterity for ever—and in God's promising to be peculiarly his God and the God of his descendants.

S. G. Yes; this was the covenant. But go on.

We then read the 10th and 11th verses.

S. G. Circumcision is God's covenant; it is called, in verse 13, an everlasting covenant.

C. N. In verse 11. circumcision is said to be a token of the covenant betwixt God and Abraham. It cannot be both the covenant and the token of the covenant. Circumcision only represented the purity of the heart; on this account it is written, "Circumcise thy heart."

S. G. Yes; there is the circumcision of the heart and the circumcision of the flesh. Look at Ezek. xlv. 7. Here is the difference. And the want of circumcision casts people down to hell. Read Ezek. xxxii. 16, to the end.

C. N. This is true; but your outward circumcision was not designed to continue for ever. The ceremonies of the law could not be fulfilled and the Prophecies also accomplished. The prophets declare, that the time will come, when Jews and Gentiles shall all worship and serve one God in the same way. (See Zech. xiv. 9.) Now it would be impossible for all the males to assemble from all parts of the world, three times in the year at Jerusalem, to keep the feasts which Moses commanded; and therefore, either the prophecies must remain unaccomplished, or the ceremonial institutions must be altered and annulled. Circumcision was one of those institutions, and it was not to remain. Jesus hath not taken away from the moral law, which is perpetual, by abolishing circumcision.

To these observations he did not reply in the way of argument, nor to some remarks of Dr. Clarke, upon the appointment of the Passover to be observed as an ordinance for ever. He only smiled, as much as to say, that is your opinion, said what was impossible God would not require; and referred to Zech. viii. 21—23, the perusal of which appeared to afford him satisfaction. We then returned to the doctrine of atonement.

C. N. What do you think of the sacrifices?

S. G. They declared what the sinner had deserved. The death of the sacrifice showed that the sacrificer ought to die; and this was all.

C. N. Certainly the sacrifice represented the punishment due to sinners; but as the animal was put in the place of the sinner, to bear his punishment, it likewise represented substitution. And Isaiah tells us, who was the great Sacrifice and Substitute for sinners. In Is. liii. 4, 5, it is written, "Surely he hath borne our griefs, and carried our sorrows." "He was wounded for our transgressions, he was bruised for

our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

S. G. That chapter is not translated right. Read the 8th verse; you say, "For the transgression of my people was he stricken," but where is that in the Hebrew? נגע למו is not "was he stricken," but, the leprosy upon them.

C. N. למו is indeed upon them, but possibly some variation of reading may be found to reconcile it with our translation, which is according to the sense of the whole passage. And the whole must be considered, for you may make any thing out of disjointed expressions.\* But read the 10th verse, "Thou shalt make his soul an offering for sin." What is meant by the soul?

S. G. The life.

C. N. Then the life was made an offering for sin.

S. G. No; it is the body.

C. N. Well: then the body was put to death for sin.

S. G. was silent.

C. N. Here then Isaiah speaks of a human being; of a soul or body being made an offering for sin. This is Messial. He is the offering for sin, which all your sacrifices represented.

S. G. What seed did your Jesus see? How did he prolong his days, when he only lived thirty-three years?

C. N. It is a spiritual seed, viz. his disciples.

S. G. I will have nothing to do with the spiritual—the letter—the letter.

C. N. The Messiah could have seed only in a spiritual sense. And as to prolonging his days, he did this

\* On a subsequent occasion we observed to S. G. that the Septuagint reads  $\eta\chi\theta\eta$  εις θανατον, and that Origen, in his day, doubtless read that text according to that from which the Seventy had translated; which was למות, instead of למו. To this S. G. replied, that the present Hebrew text was to be followed, and that the Seventy translated only the Pentateuch. He disclaimed their authority, although he had previously said the Septuagint contained only eighteen mistakes, and the place in question was not one.

at the resurrection. He rose from the grave, ascended into heaven, and there he ever liveth, to make intercession for us.

S. G. It is all wrong.

C. N. What do you suppose the chapter describes?

S. G. It is the Jewish nation. They have been wounded and bruised for the sake of other nations and to purify themselves.

C. N. But, according to your opinion, the Jewish nation is called God's righteous servant, in the 11th verse. Does not צדיק mean just---

one who, being weighed in the balances of the law, wants nothing; or, in other words, a perfectly upright and sinless person?

S. G. Yes: צדיק has such a meaning.

C. N. Well then, if your nation is God's righteous servant, there is no reason why it should bear the iniquities of other nations for its own purification; and such punishment is useless and unjust. Isaiah does not speak of your nation, but of Messiah.

S. G. Look at Is. xlii. 1. Who is God's servant?

C. N. Messiah.

S. G. In verse 19, he is called "blind." Can Messiah be blind?

C. N. No: if he were he would not be a perfect man, as he is said to be in that same verse. The meaning is, that Messiah sees not so as to approve the things that are sinful. He is unacquainted with ungodly practices.

S. G. It is Israel.

C. N. There are different persons spoken of in this chapter, but Messiah certainly is intended in the former part of it.

S. G. That may be.

C. N. Why has your nation been so long dispersed? Some great sin must have been committed.

S. G. Yes; we all commit sins. One great sin for which we are punished is *murmuring*. This sin hurts three at once; him that murmurs, him that hears it, and him against whom we murmur. God loves our nation above all others: and on this account

a sin, which would be little in another, is great in a Jew. It is because of this we are dispersed and afflicted.

Dr. C. But murmuring is not so great a sin as idolatry. Your fathers were sent into captivity seventy years for idolatry, and after their return, they ceased from that sin. But you have now been 1800 years in captivity, and a greater sin than either murmuring or idolatry must be the cause.

S. G. I see what you mean. Have you the writings of John there. Look at the thirteenth of the Apocalypse and the last verse.

C. N. I have the Apocalypse of St. John, but I wish to tell you why your nation has been so long afflicted. Moses shows the reason in Deut. xviii. 18, 19. Your fathers would not hear that prophet—you do not hear him, and therefore the Lord requires it of you.

S. G. Jesus was not a prophet.

C. N. What do you consider a proof of Moses's prophetic office?

S. G. He did ten wonders in Egypt, led the people through the Red Sea; and when the people would not believe, God appeared in the cloud, and spake with him in the hearing of the congregation.

C. N. We have similar and superior evidence that Jesus was a prophet. He did many wonders. He raised the dead; fed the multitude; stilled the tempest; and a voice from heaven spake of him, "This is my beloved Son in whom I am well pleased."

S. G. Elisha did miracles, but he never called himself the son of God.

C. N. True; but it was declared that Messiah should be the Son of God. In the second psalm we read, "Thou art my Son, this day have I begotten thee."

S. G. That psalm has nothing to do with the Messiah. The 1st verse speaks of the opposition which the Philistines and Israelites made to David, when he came to the throne. David is the Lord's anointed. The 4th and 5th verses show how God would disappoint the purpose of David's enemies, and set him, notwithstanding, upon his holy hill of Zion. But the 7th verse is not right; in He-



brew it is, "Thou, my Son, to-day I have entitled thee." And the 12th verse is not "Kiss the Son," but "Arm yourselves with purity."

To this perversion of the Hebrew text we could not agree, but he would not allow any other meaning to the words, and further argument was useless. We were surprised to find that he had Scott's Commentary, which he told us he read. May God open his eyes to see the true meaning of that word which teacheth salvation! It is awful to observe the dexterity of the man, in turning the plainest passages from their clear and obvious import. O that the same diligence were employed in simplicity and godly sincerity; then would he soon come to the knowledge of the truth as it is in Christ Jesus.

Such, my dear friend, has been our intercourse with S. G. who is, I fear, obstinately fixed in the errors of Judaism. Indeed he is too melancholy a specimen of his brethren in this place, where Mr. Bailey thinks little or nothing can be done, except by a person resident for a considerable time, like Mr. Jowett at Malta. Gradual, patient, and persevering efforts are required, and the weight of character and example, which nothing but a stated abode amongst them can supply, is necessary.

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#### POLAND.

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A COMMUNICATION has been received from Warsaw, dated 11th of Dec., under which date the Rev. A. M'Caul thus writes:

Wendt and Hoff have been so much engaged about their ordination, that we have not had time to fix about stations. All things are now in a fair train for their ordination. Wendt has already preached his trial sermon on this day se'nnight, and Hoff is to preach either Sunday or Sunday week. You will be much pleased to hear that Becker is actually ordained. On Sunday last (7th of Dec.) he preached his trial sermon, from Titus, ii. 11—14. A large and respectable congregation was present. After the morning service, Mr. von Diehl, General Senior,

or Bishop of the Reformed Church in Poland, ordained him Deacon, and has promised to ordain him priest in summer, D. V. These ordinations are most important, and by happening, the one in the Reformed, the other in the Lutheran church, connect us with both consistories. But besides, I expect shortly to be admitted formally into that of the Reformed church: the first steps thereto being already taken. Our English service is not unimportant in respect of the Jews, as we have had at least two or three every Sunday, who understand English, and are clerks in banking houses in this city. In other respects, the affairs of the mission go on uniformly; Jews visiting us, and being visited by us. We see continually some fresh instance of secret belief amongst them. Lately a teacher, who had above a year ago, received a New Testament from Becker, called on me, and acknowledged that he had no other hope, than in the Lord Jesus. He spoke in a very serious and affecting manner, but added, what can I do, I must have something to eat! I am now instructing a young Jewess, from Königsburg, in Christianity. She had been awakened during Wendt and Hoff's stay there, and is now here in service.

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#### RUSSIA.

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EXTRACTS OF LETTERS FROM REV. MR. KNILL, AND JOHN VENNING, ESQ. OF ST. PETERSBURG.

IN communicating the following note from the Rev. Dr. Pinkerton, with its accompanying extracts, we would remark that the Committee of the London Society has adopted his recommendation, and made themselves responsible for the expense of the education of all the Jewish children which may be admitted into the school at St. Petersburg.

In forwarding the following extracts to the Committee of the Society for promoting Christianity among the Jews, Dr. Pinkerton would mercifully suggest, that any assistance which the Com-

mittee might find it expedient to grant to Mr. Venning and his associates, for the express purpose of educating the children of Jews in useful knowledge, and in the principles of Christianity, would, in his opinion, be faithfully applied; and might be introductory to a greater field of usefulness among the parents of the children also.

10, *Earl-street, Blackfriars,*  
Nov. 10, 1823.

July 20, 1823. Mr. Knill writes, "We have taken several Jewish children into the school since you left us, and at our last Committee meeting it was resolved, that no Jew should be refused, whatever inconvenience we may suffer by it. Do you not think that if this were known among our Jewish friends in England, that they would help us? One of the boys is lodged and boarded in the house; mention this to the leading men of the Society. Two or three of the Jews which Mr. Moritz lately sent have been baptized by Mr. Saltet, and they appear to go on very well; they are hard at work, which is a good sign."

Sept. 4. Mr. Venning writes, "Many thanks for the Jewish Reports, &c. We have six Jew boys in our foreign school, which is flourishing; but melancholy to relate, for want of funds, we have been obliged to refuse 341 children admittance, since the first of January."

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HOLLAND.

OUR readers will be concerned to hear, that our highly respected friend, the Rev. A. S. Thelwall, has, since his return from the tour into Germany, been again afflicted with a severe attack of illness. Under date of 9th of Dec. he thus writes:

A few days after Mr. H.'s departure, I had another attack of my old complaint, which obliged me to apply leeches to my temples again on Monday week, and I must say distressed me a great deal, for I had been taking every possible precaution against such an attack for several weeks; I really began to think that all possibility of

my future usefulness was now over, and my constitution broken beyond remedy. However some encouraging circumstances occurred, which led me to hope that the Lord was making me more useful in the time of my sickness and weakness, than in that of my comparative health and strength, and I found great comfort and encouragement in meditating upon 2 Cor. xii. 9, 10, and upon the reduction of Gideon's army, Judges, vii. 2—7; which led me to hope that when the Lord had thoroughly broken me to pieces, and given to myself and my friends the clearest evidence of my helplessness and nothingness; then He, who chooses the weak things of the earth to confound the strong, that no flesh should glory in his presence, would probably begin to work by me: but this seems to be the only ground of hope respecting me; and I wish my friends in England to be thoroughly convinced of it, that they may remember me in their prayers continually.

In a more recent letter, under date 2d of Jan., he thus again writes on the subject of his health:

I am much better in health than when I last wrote to you; nevertheless I have entered on the new year, under a very deep impression of my own mortality, and have been endeavouring with a particular earnestness to lay aside every weight, every human feeling, plan, and desire; and to make every arrangement, as if I were not long for this world. I find this hope so sweet and cheering, that perhaps it induces me to think the time of my departure nearer than it is. But, be my time longer or shorter, I rejoice much to be able now to say, with an emphasis and accuracy which I could not use before, that I have done with this world, and have nothing more to do in it, but simply to fulfil the task and finish the work to which the Lord has called me. He may leave more or less for me to do than any of us think; that rests among the secret counsels of his wisdom and mercy. In the mean time, it is quite enough for us to know, "I am immortal till my work is done."

On a former occasion Mr. T.

informed the Committee, that he had employed, with considerable effect, a converted Jew, named Christian Wolff, who was baptized many years ago, in circulating tracts amongst his brethren: on this subject he writes, Jan. 2d,

Wolff still finds, in every part where he visits, the same readiness to receive and read our tracts.

I received a very pleasing letter from him just before Christmas, in which he mentions, that Christmas-day would be just nineteen years since he resolved to make a public profession of his faith in his incarnate Saviour, and on the day following he completed his forty-seventh year. He expressed also great thankfulness to God, for the signal mercy vouchsafed him this year, of entering upon a course of labours to promote the Redeemer's kingdom among his brethren after the flesh, and also among professing Christians, for he takes the opportunity of distributing many tracts among them also; which I much advise and take care to supply him with accordingly, as it much facilitates his work among the Jews.

On the 9th of Dec. Mr. T. writes,

There is a German Jew here who is about to be baptized, and wishes afterwards to go to Russia and enter into military service there. He seems, humanly speaking, to be remarkably upright, and to have made great sacrifices, and is very desirous of having some respectable recommendations to persons connected with the Russian government. He asked me about it. Is there any one to whom I could with propriety write a letter of recommendation to send with him?

On Jan. 2, he adds,

Last Sunday I was present at the baptism of a young Jew, whom I think I mentioned in my last. He is from Frankfort, and has made many and great sacrifices; for his family is opulent, and he has himself received a very liberal education. He had requested me to be present as one of the sponsors, or witnesses, and young Chevallier as the other. I thought it my duty to comply with this request,

as I conceived no persons could be more fit for that office; and it makes a link between him and the Society, and gives us a good opportunity of watching over him hereafter. He appeared to be under a very sincere impression at the time of administering this sacrament. An appropriate sermon was preached by Mr. Roskes, a Dutch clergyman, from Phil. iii. 8. The church (at Oudshoorn, a village about thirteen miles from this) was crowded, and several Jews were present, who reside in that neighbourhood. This was the first time I was ever present at the baptism of a Jew.

And on Jan. 15, thus,

The Jew about whom I wrote in my last, is the young man from Frankfort. His name is —, and his parents are persons of great opulence and respectability, as I have since heard from other quarters quite unconnected with himself, so that he has certainly sacrificed every thing that could be supposed necessary to put his sincerity to the test.

In his letter Jan. 2, Mr. T. remarks,

I received this morning a letter from Stockfeld, who travelled with me into Germany, in which he mentions that he had been twice to Colear, (one of the places we passed through, in which his brother is minister,) and found two or three Jews there, who were very friendly, and read the tracts and books we gave them very attentively: one of them seemed to be thoroughly convinced of the truth of Christianity, though, from circumstances, he did not dare, at that time, to speak out. The same Jew also observed, that he was convinced that no one could come into communion with God, except by a true and sincere conversion, and allowed Stockfeld to make an address to his scholars, (he is a Jewish schoolmaster) upon the three articles which he found in a little Catechism, out of which the children were instructed. These are, 1. There is one God. 2. This God has revealed himself to man. 3. This God will judge the world, and render to every man according to his works. Whence

Stockfeld urged them to consider their natural state, and then the state in which they must be found, in order that God may be well pleased with them in that day. The Jewish teacher testified his approval of this discourse.

In a former letter Mr. T. makes the following remarks respecting a Dr. R.

I had last week an interesting visit from a Dr. R——, a Polish Jew who was baptized at Frankfort, and is since settled as a physician at Zutphen. He came here on a visit to Da Costa, who was much pleased with him, and introduced him to me. He tells me that he had been studying and enquiring on the subject six or seven years before he was baptized. I thought this a favourable sign. A Jew has so many difficulties to overcome, that, if he makes rapid progress, I must suspect he skips the difficulties, instead of overcoming them, and should expect the work to turn out very superficial and transitory. Those who have been regularly brought up in the profession of Christianity, little think what those have to encounter who never enjoyed that privilege, or they

would have much more patience, and be much more moderate and humble in their expectation of conversions. Neither can we force converts, like plants in a hot-house. The good seed must be allowed time to strike its roots deep, if we would have fruit in perfection. We must be content to go through all the processes of breaking up the fallow ground, picking out the stones, casting the seed, and so on, and then must have long patience, like the husbandman who waits for the early and the latter rains. I do not suppose we have got any further than seed-time as yet, and scarcely that; and to say true, we have not even filled our hands with seed as yet. Who is it then that cries out to lay hold on the sickle and reap?

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SUBJECT for the Lecture on the  
Types of the Old Testament, at the  
Episcopal Jews' Chapel, on Sunday  
Evening, Feb. 1st,  
THE MANNA.

✚ Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

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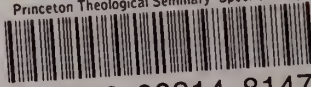


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